

A S V M M A R I E A N S W E R E T O A L T H E M A T E R I A L P O I N T S I N A N Y O F

Master D A R E L his
bookes.

MORE ESPECIALLIE TO THAT
ONE BOOKE OF HIS, INTITVLED,
the Doctrine of the Possession and Dispos-
session of Demoniaks out of the
word of God.

By { I O H N D E A C O N . } *Preachers.*
 { I O H N W A L K E R . }

And the Sorcerers or Charmers of Ægypt: they did in like manner with their in-
chantments. For they cast downe euery man his rod, and they were turned in-
to Serpents: but Aarons rod deuoured their rods, and so Pharaohs heart was
hardened. *Exdo. 7. 11. 12. 13.*

*Si de veritate scandalum sumitur: utilius permittitur nasci scandalum, quam veritas
relinquatur. Aug. de libro arbitrio.*

*Talis est conditio falsitatis vel erroris, ut etiam nullo sibi adfidente capsefcat: talis
autem è diuerso, veritatis status, ut etiam multis impugnantibus, suscitetur &
crescat. Chrys. de laudibus Pauli. lib. 3.*

Eugubinus de perenni Philosoph. lib. 3.

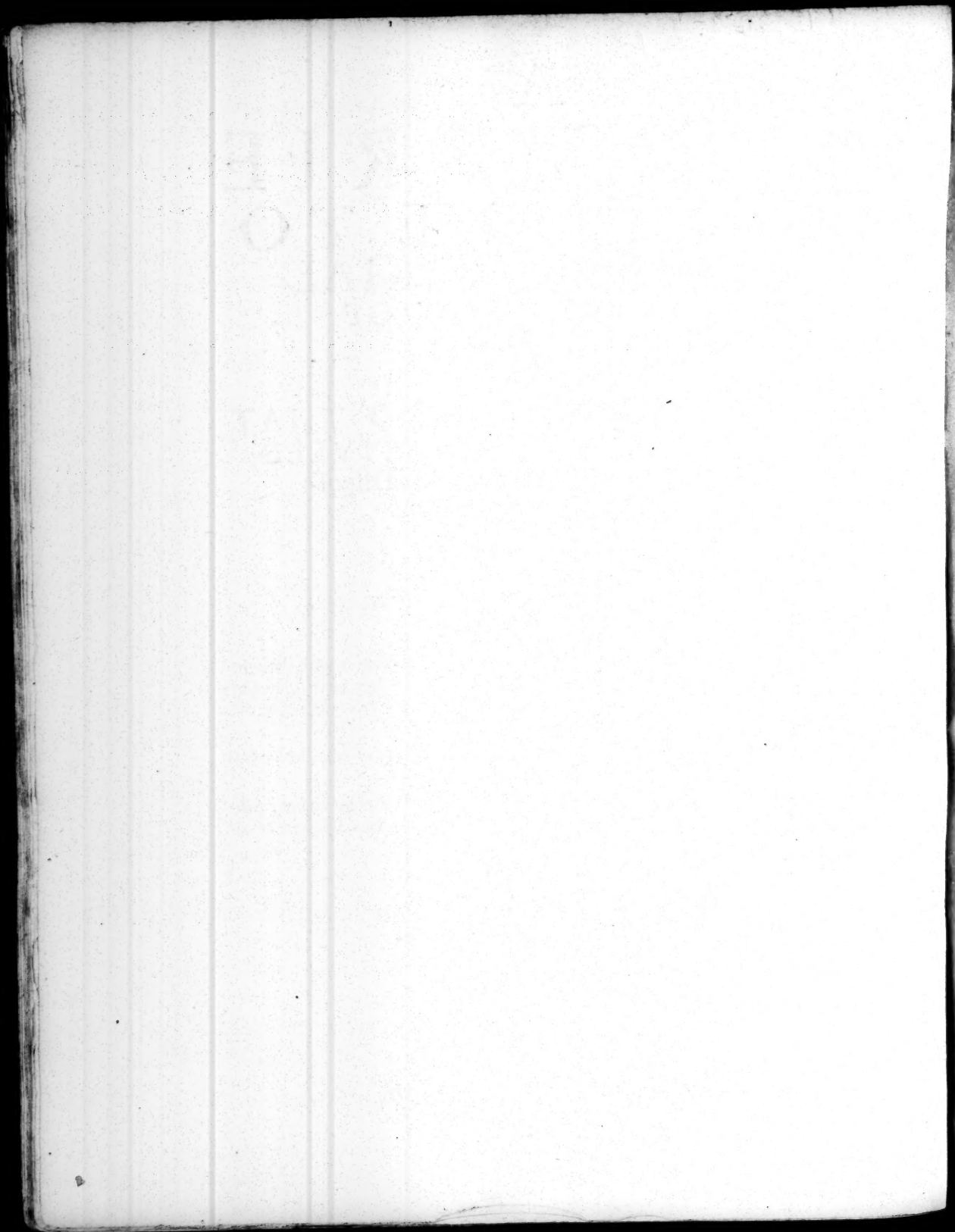
ὅς ὅι μοι τρίποδες συνέχευε, ὤχετ' Ἀπόλλων.

Hec Tripodes lugete, perit presagus Apollo.

Aye me alas Tripodes, peristheth presager Apollo.

Propugnaculum vite patientia.

L O N D I N I
Impensis Geor. Bishop.
1 6 0 1.





TO THE REVEREND
FATHERS, THE LEARNED
PREACHERS AND GODLIE BRE-

thren in this our English Church : I. D. and I. W.
*doe hartily wish the abundance of Reuelation in Iesus Christ,
with an holy discerning spirit ; that they may be the better inabled
thereby, to discerne aright of the things th at differ, and to hold
fast for euer the infallible truth, for the glorie of God,
the Churches good, and their owne euerla-
sting comfort in Iesus Christ.
So be it.*



Reuerend Fathers and Brethren, ^{I. Cor. 14 29. 30.}
beloued and longed for in the ^{31. 32. 33.} Lord: The blessed *Apostle* put-
ting downe some certaine pre-
cepts or *Canons* concerning the
sacred *Schooles of prophesie*, obser-
ueth (in effect) this following
order. First, hee permitteth the
Prophets to speake by two or by three, appointing the o-
ther *Prophets* to determine vprightlie of that which
they speake: and then next, hee decreeth, that if any
thing be reuealed to another which sitteth by, the former
should be silent a time, and the other man speake, be-
cause all (being thereunto called) may prophesie one by
one, that all may learne, and all may haue comfort.
Howbeit, least any the *Prophets* should happily pre-
sume (vpon this his permission) to speake at their
pleasure, the *Apostle* forthwith (for auoyding disor-
dered confusion) subiecteth the spirits of the *Prophets* to

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the christian *censure of the other Prophets*: making them the approoued *moderators* of whatsoeuer is spoken in those their *propheticall assemblies*, telling them plainlie, that *God* is not the *author of confusion*, but of *peace*, as may very plainlie appeare in that selfesame *Chapter*. Our purpose in propounding the *premisses*, is onelie this: Master *Darell* and his *fauourites* (hauing broken before the peace of the Church) they first presumed to *speake* and to *print* whatsoeuer they possibly could, concerning the *possession* and *dispossession of Diuels*: and we also our selues (hauing laboured that selfesame *argument*) are now (by *publike authoritie*) permitted (you see) to publish whatsoeuer the *Lord* (in mercie) hath reuealed vnto vs concerning those matters. But (howsoeuer they and wee are diuerslie conceited herein) we (for our parts) doe freely confesse it to be very inconuenient, that either they, or our selues should once ouer-lash the limits allotted vnto vs: and therefore wee doe (by these presents) in all holie sobrietie subiect our selues to your *sacred censures*. And howsoeuer our *Antagonists* (being opposite to vs in opinion and practise) haue presumed (of their *private motions*) to *print* and to *publish their apocryphall Pamphlets*: our selues (hauing also written a *treatise* concerning the supposed *essentiall possessions* and *dispossessions of Diuels*) we would not, as (in dutie) we could not (with conscience) attempt such a *turbulent course*. And therefore (to further your *sacred wisdomes* the better in discerning rightly of that truth which our writings exhibite) we doe deeme it very conuenient for vs to discouer truly vnto you, first, *the seuerall occasions* which principally did moue vs to deale in these *matters*: and then next to put downe *the maine ends* which we propounded to our selues, in publishing the same to publike view.

The

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The *seuerall occasions* which moued vs especially to *The occasions*
deale in these matters, are many and mightie. *which moued*

Namely, first the principall parties their insolent
deniall, or carelesse neglect (at the least) of that Chri-
stian *conference* which we profered freely vnto them,
promising to come presently to themselues, at our
owne proper charges, if we might before be made to
vnderstand that they friendly accepted of our friend-
ly offer; which we haue hitherto expected in vaine:
and therefore we could not but put downe and pub-
lish in writing our proper opinions concerning those
points.

the authors so
wrote.

Secondly, their fresh disperfing of sundrie pern-
tious *bookes* at their pleasure, without any *authentick*
priviledge, or due regard of the *Churches good*, hath fur-
thered vs exceedingly in that our said purpose.

Thirdly, perceiuing very plainlie, that the whole
Countrie about vs, was (by the meanes of *those bookes*)
very fearfully perplexed, and in their *iudgements* most
strangely diuided: wee could not (in *conscience*) but
put to our helping hands for the timely appeasing
and quieting of their troubled *consciences*.

Fourthly, wee insinuating but lately vnto them by
letters, our full resolution for putting our *bookes* to the
presse, if especially it would bee no preiudice at all to
their *persons*: those our friendly letters, pretending
(*the Lord knoweth*) their good, they vnkindly and vn-
christianly reiected with scorne and disdaine, verie
hardlie censuring our *minds* and *affections* therein, be-
fore they could possibly perceiue the outgoings of
either, by any our *bookes* yet vnprinted.

Fiftly, wee offered their *speciall friends* a new *confe-*
rence with them, and profered them *band*, not onely
not to discouer the place of their secret abode, but

which

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which more is (if wee found them able to mannage their matters) to giue them the *hand of fellowship* concerning their *doubtfull cause*. Or if happily (vpon better deliberation) they yeelded the *question* to vs: wee protested further, to conceale their secret being, vntill some good course might forthwith be taken for informing authoritie as well of their present *conformitie*, as also for procuring their *speedie deliuerance from the Ecclesiasticall censures*, so farre foorth as possible might be effected.

2. Cor. 13. 8.

Sixtly, beholding the holie *Religion of Christ* verie shrewdly *scandalized*, by reason of such falsely pretended *miracles*: we knew (in our conscience) we might *doe nothing at all against the truth, but for the truth*, and therefore not possible conceale those *truthes* which the *Lord* hath discovered vnto vs.

Seuenthly, our holy established *Religion* being verie scornefully derided with *Papists* and *Atheists*, as a *Religion* that needeth now at length to be presentlie supported by superfluous *miracles*: we verely perswaded our selues, that no good Christian heart could possible forbear his best endeouour to stay their intemperate courses.

Jude. 12. 23.

Eightly, Master *Darel* and his fellowes very confidently persisting in the unhappie support of those their newly broached *opinions*, hath mightily moued our hearts, to haue (at the least) a *compassion of some*, by putting a difference, and othersome again to saue with feare, by pulling them violently forth of the fire.

Rom. 16. 18.

Ninthly, their deceitful and coloured kind of proceeding, in that they not onely pretend an *holie cause*, but which more is, doe varnish the same with *holie pretences*, with faire words and flattering speeches, to intangle (if possible they may) the very hearts of the simple: hath made

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made vs the more carefully to discouer vnto all the world, what *lurking poyson* lieth shrowded vnder those *glorious pretences*.

Lastlie, who would not both speake and write whatsoeuer they conscionable knowe concerning these *causes*, if hee but respect (as in conscience hee ought) that shamefull reproch which Master *Darell* and his fauourits (like disordered persons) doe verie iniuriouſlie impose vpon the whole land, vpon *Magi-* *D. Doctrins,*
pag. 88.
stracie, *Ministry* and people in these following words.

Wee doubt not (say they) but that other *nations* and *kingdomes* about vs, will both giue credit to this *matter of fact*, so soone as they shall heare thereof, and see how the same hath been witnessed vpon the *oathes* of many: and will also receiue the *Doctrine of possession and dispossession*, which we so much haue gaineſaide. Blush then oh *England*, and be thou ashamed of this thy incredulitie, which is such as the like thereof hath not bin read nor heard of before: for others haue yet acknowledged the worke which hath been done in them, but thou hast not gone so farre, but rather denied the same. Loe, these (in effect) be the maine *occasions* themselues, which moued vs especially to labour these *matters*.

Now next, the *principall ends* which we propound to our selues in publishing our *labours*, are these that follow. Namely, we haue (first) done it, to testifie our hearts desire for the timely accomplishment of *Ieru-* *The maine ends*
which the au-
thors propoun-
ded in writing,
Psal. 122. 6. 7.
salems peace.

Secondly, to make knowne to the world, our prouident care for the speedie preuenting of euery such future disordered courses, as happily might preiudice the whole, or any part of *Gods truth*, as heretofore the *Brownists* and *Hackets* haue too inconsideratlie effected, by their vnruely and headie conceits.

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Ecclef. 12. 9.

1. Cor. 13. 9. 12.

Phil. 3. 13. 14.

2. Tim. 2. 25.

Psa. 119. 113.

128.

Psal. 119. 163.

Tit. 1. 11.

2. Tim. 4. 3.

3. Ioh. 10.

Thirldy, to insinuate vnto al the world, our earnest endeouours to know the *truth*: and to be better informed, if happily we erre in these *matters*.

Fourthly, to lay open our Christian care for the timely informing of such as are contrarie *minded*.

Fiftly, to discouer our vndoubted *detestation* of all *false waies* in any, how deare soeuer vnto vs.

Sixtly, to vnfold the preposterous *giddines* of such *humorous spirits*, as dare (in this our *doting age*) so dangerously pester the *Church* with strange and vnwonted *opinions*: very fitly consorting with their *fauourits natures*.

Lastly, wee haue more especially published our *labours*, to stand in steede of some prouident watchword for *yong students in Diuinitie*, and newly *conuer- ted Christians*; that in any wise they beware how they doe either *broach abroad*, or receiue any such *phanta- sticall conceits* of *prinate persons*, as are not *primarily exa- mined* according to the infallible *rules* of the word, neither yet *authentically* approued by publike authori- tie. Loe, these (in effect) were the *maine occasions* and *ends*, for the now publishing of our labours in *print*.

1. Tim. 3. 6.

Ephe. 4. 14.

1. Ioh. 2. 14.

2. Ioh. 4. 1. 2.

The *premisses* therefore considered, and the *argu- ments* on both sides rightly respected: we beseech you reuerend *Fathers* and *Brethren* to consider diligentlie whether of vs both haue *caused diuisions and offences*, contrarie to the infallible *Doctrines* which you haue learned from *Christ*, and auoyd them. For they that are such, *serue not the Lord Iesus Christ*, but their *owne bellies*: and with *faire speech and flattering*, *deceiue the hearts of the simple*. Consider therefore we humbly be- seech you, *consult and giue sentence*, either with vs, or a- gainst, as the *Lord* shall direct your hearts. If wee be thought to haue the *truth* on our sides; we doubt not but that you will *fight together with vs, in one and the*

Rom. 16. 17. 18.

Iudg. 19. 30.

Phil. 1. 27.

selfe-

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selfesame faith of the Gospell. On the other side, if we be found to haue faulted either in *matter* or *manner*, wee beseech you *confute vs* and spare not: and the *blessing of God* doe light on your hearts for your labour that way. Neither shall our *pruiledged bookes* be any stoppage at all to so good a purpose: for if you be vnwilling to deale that way because of *authoritie*, your *primate conuictions* shall suffice, to procure from vs a *publike retractation* of whatsoeuer shall bee soundly adiudged amisse. For howsoeuer we may *happily erre*, we purpose (*by Gods grace*) to bee *no Heretikes*. Referring therefore our selues and our labours to your approved *considerations*: we humblie betake you all in our hartiest *prayers*, to the *holy directions* of the *onely wise God*, who iudgeth according to trueth.

Augustine.

Rom. 16. 22.

Amen.

Your louing brethren assuredly in the Lord,
and the Lord his vnworthiest on earth,

JOHN DEACON.

JOHN WALKER.



TO THE CHRISTIAN AND WELL AFFECTED REA- DERS, WHO EXPECT THE COM-

ming of the Lorde Iesus to their immortalitie :

*I. D. and I. W. doe wish the necessarie graces of
the spirit, with a saving knowledge in Iesus
Christ : So be it.*



*Good Christian Reader, when we
dulie considered Maister Darel
and his complices their lately dis-
persed pamphlets, concerning their
new-found trade of Diuillitic,
as also their vndutifull manner of
imprinting and publishing the
same to the world : we could not but*

*Benno Cardinal.
in vita Alex-
andri. 2.*

*call to remembrance a most pestilent practise, which Cardi-
nall Benno reporteth of Hildebrand. Who (hauing killed
Alexander the second, for that he refused to sit at his speciall
appointment in the Apostolike Sea, without the good Em-
perours licence) was (by the ayde of his souldiours) forth-
with enthronized into the Popedome himselfe : not ha-
uing therein the consent either of Cleargie or people.
The which his proud vsurpation, when Abbas Cassi-
nensis was come to redresse, Hildebrand that insolent V-
surper very scornfullie sayth vnto him thus, Frater,
nimium tardasti, Brother, you haue beene somewhat too
slowe : to whome Cassinensis very boldly replied saying,
& tu Hildebrande nimium festinasti, and thou O Hil-
debrand, thou hast beene ouer-hastie by much, both in kil-*

ling

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ling thy good predeceffour, & in procuring the Popedome by fuch proud vſurpation.

Euen thus (ſurely) it falles forth with vs at this preſent, concerning eſpeciallie the matters controuerted betweene our ſelues and thoſe our Antagoniſts. For they, not only giuing the Canuiſado of late to her Maieſties high Commiſſion, but hauing withall (by the venemous infection of their viperous pennes) verie vncharitablie endeouored to wound S. H. vnto death, for that (by meanes of the ſayd S. H. his dutifull diſcouerie of thoſe their vndutifull dealings) they might not be permitted to vſurp (in our Engliſh Church) a new Apoſtolicall power at their pleaſures, without any her Maieſties authenticall licencc. Maſter Darel the principall agent (partly by the inherent pride of his insolent ſpirit, and partly by the proud ſupport of many his vnder-hand fauorits) is very proudlie enthronized into a new Popedome forſooth. And by priuiledge thereof he hath very peremptorily imprinted and publiſhed ſundrie ſeditious pamphlets, hauing thereunto neither warrant from God, nor diſpenſation from Prince, nor teſtimonie of ſound conſcience, no nor ſo much as the holie approbation of any good chriſtian ſubiect.

*Notwithſtanding all this, he hath for a ſeaſon (though feare and ſhame enforceth him now to pluck in his head) very proudlie ietted from countrie to countrie like a pettie new Pope among his owne Cardinals; yea and that alſo in his pontificalities, portrayed and contriued after the new-found popelike cut. The which their vnbridled inſolencie, when we indeuoured to encounter, by publiſhing (as we verily beleene) the infallible truth of theſe intricate matters in a treatiſe at large, and had ſignified ſo much to themſelues by word and by letters in an only deſire of doing them good, they labored by letters and other waies to intercept our ſaid enterpriſe a time at the leaſt. And in the meane time (by printing and publiſhing the trifling toyes of
that*

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that their new found trifling trade) they haue sought to forestall our former good purpose, and laboured to calme our carefull endeuours for doing them good. Yea, and by these their preuenting practises, they do (in effect) but disdainefullie say vnto vs, with Pope Hildebrand their proud copartner, Deere brethren, you haue bin somewhat too slow in publishing those your dialogicall Discourses concerning Spirits and Diuels. Howbeit, we (by these our subsequent labours and second encounters) may with Cassinensis very conscionable replie vpon them thus : and you, oh counterfeit Exorcistes, you haue bin ouer-hastie by much, not only in killing your good predeceffour by your poysoned penne, but also in broaching a fond triall abroad, without any triall of truth : in designing a Doctrine, so opposite to the Doctrine of Christ : and in discovering a Detection, to detect your great follie, and shame to the world.

The truth of the premisses (good christian Reader) may be made more apparantlie euident, if thou wilt prouidently examine, first, the pamphlets themselues : and then next, the spirit it selfe which may be supposed to endight the same.

The pamphlets themselues (notwithstanding any their outward flourishing shewes) they are inwardlie faultie (we verily thinke) both in matter and manner.

That they are ouermuch faultie in matter, is more then may be denyed, being euery of them fraught full of vnfound, and absurd positions, as shall be shewed hereafter in a short Catalogue prefixed before this booke.

Moreouer, that they be likewise faultie in their manner or forme, may easily appeare vnto such as are not utterlie ignorant of methode : or, do any thing know what belongs to an orderlie manner of writing.

For first, their manner of writing, it seemes to be something Schismaticall, and very shrewddie to saour of a Serpentine

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pentine subtiltie, because (whatsoever their pamphlets pretend) they proceede not by a plaine course of teaching, but do rather *incedere tortuosè*, goe wrigglinglie to worke, and walke this way and that way, like to the hunted Hare, which knoweth not whereon to resolute for a certaine.

Besides that, their manner of writing, it is also verie enigmaticall, obscure, and cloudie: their sentences or periods they are (in effect) no better then riddles, and for the most part so uncertaine, so variable, so flitting, and so changing, as none but themselves may possible spell, or spie forth their meaning.

Briefely, the very frame it selfe of their whole proceeding resembleth filie a paire of tarriours, or tying yrons, and serueth to no other purpose at all, but to hold men occupied all the day long about a new nothing to hang on their fleeces. Or they may well be compared to an intricate Labyrinth, or masking maze, from whence (when a man is once entred into them) he wots not which waies to winde himselfe forth, as may plainely appeare vnto such as carefulle consider the same, and this in effect for the Pamphlets themselves.

The spirit which may be supposed to indite those pamphlets, should make wise men beware how they doe rashlie entertaine them for truths, before they haue soundly tried the same with the touchstone of truth. This sacred triall being duly obserued herein, it may greatly be feared, that the spirit inditing those pamphlets, will hardly be found to saour of that wisdom which is from aboue, which is pure, peaceable, gentle, easie to be intreated, full of mercie and good fruites, without grudging, without hypocrisie: but rather to tast of that wisdom which descendeth not from aboue, but is earthlie, sensuall, and diuellish. And howsoever no man knoweth the secrets of man, saue only the spirit of man which is in him, and therefore may iudge nothing too rashly of
man

2. Cor. 11. 3. 4.

Deut. 13. 1. 2. 3.

Math. 7. 15. 16.

1. Ioh. 4. 1. 3.

1. Tim. 3. 17.

1. Tim. 3. 19.

1. Cor. 2. 11.

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1. Cor. 4. 5.
Heb. 4. 12. 13.

Matth. 7. 16. 17

1. Cor. 14. 36.

Iude. 9. 10.
3. Ioh. 10.

1. Cor. 3. 3.

man, before the time : yet *when* the Lord himselfe is come, and hath lightned things which were hid in darknes, and made manifest the counsels of the hart to all mens eyes, *then*, I see no reason at all, but that (by the out-goings of the spirit) a man may as easily discern the nature of the spirit it selfe, as iudge of a tree by the fruites. And therefore, when we behold men caried headlong with selfe conceits, vaunting very prowdlie with the Anabaptists, and saying, Quod volumus, sanctum est : quod nolumus, id iniquum & iniustum. Whatsoever we will or affect, that same is holie ; whatsoever we nil, or affect not, that same is vniust & vnholie. Briefly, when we do heare M. Darel and his vnderhand fauorits (in sundrie places of their published pamphlets) to cry out and confesse, that all the learned men in the land are of a contrarie iudgement to them, and yet notwithstanding, do prowdlie oppose themselves to all the learned men in the land, as though the word of truth came out only from them, or came only vnto themselves: what should set them agog in such a glorious vaunt, but only a prowd and insolent spirit?

Againe, when we heare how these unrulie spirits doe nothing else in effect but rayle vpon men, reuile their persons, yea, and euen vterlie disable the iudgements of such and so reuerend personages, as they themselves (in comparison of true learning in deede, of sound knowledge, and of all good gifts and graces of the spirit) are vterlie unworthie to be named the seauenth day after the meanest of those, whom they so deeply disable : what may we imagine should hale them headlong an end in such a disgracing course, but only some phrentike, some furious, or some carnall spirit? sith the holie spirit of truth hath told vs for truth, that where there is nothing but enuying, but strife and diuisions, there the men themselves are yet carnall, and walke but as men.

Againe,

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Againe, when as their published pamphlets are pestered full of apparant contradictions, the one very cruellie giuing a countercheck, and cutting the throate of the other, as hereafter appeareth: how may we iustlie imagine that any other then an erronious and a lying spirit should be the primarie inditor thereof: seeing the holie spirit of God, is the spirit of truth, euermore but one and the same, and leadeth men alwayes into all soundnes of truth and Religion.

Againe, when as they do nothing in effect, but accuse and slaunder throughout their seuerall pamphlets they care not whome: what drawes them thereto, but a diuellish satanicall spirit? sith the Diuell (you know) hath euermore bene the accuser of our brethren.

If they haplie imagine, that those whom they accuse or flaunder, are but beasts and no brethren at all: we answer, that is much more then they are able to know, and we hold them no competent Iudges, concerning such cases especially as the Lord hath purposely reserued to his proper Consistorie, and appropriated wholly to his owne iudgement seate.

Neither shall it suffice to say, that (howsoeuer they be thought to accuse, or to flaunder) they speake but the truth of euery of them: because, if that were so indeede, yet they do it vntrulie, in as much as they do it only to reproch, and to flaunder the persons of men, and not to reforme their supposed disorders. For, neither do they proceede therein by a iudiciall course, neither yet are they iudiciallie called to testifie against them: and so, not only they breake the ninth commaundement, but (which more is) they do very daungerouslie scandalize the minds of so many in the land, as (being but ignorant before of those their falslie supposed crimes) are now (by their clamorous accusations) vncharitable drawne into an hard conceit against their persons. Whether this be not a diuellish Satanicall spirit,

1. King. 22. 22.

Ioh. 8. 44.

Ioh. 14. 17.

Reuel. 12. 10.

Deut. 29. 29.

Exod. 20. 16.

*D. Doctrine,
pag 86.*

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Ioh. 8. 44.

spirit, let M. Darel himselfe determine : who doth very confidently affirme, that so many as are giuen to cursing and lying, to speake euill of persons which are in authoritie, to rayling, reuiling, sclaundering, hatred, and such like, they are vndoubtedlie the childrē of the Diuel, who himselfe was a liar, and a murderer from the beginning.

Rom. 13. 5.

Rom. 13. 2. 3. 4.

Briefly, when we behold them throughout their whole pamphlets, not only to impugne her Maiesties high Commission concerning ecclesiasticall persons and causes, but (which more is) by toong, by penne, by practize, and such other apparant shewes of vndutifull subiects, to resist her highnesse authoritie, and (which is worst of all) euen then to accomplish euerie of these, when they were by God forbidden, by her highnesse restrayned, by due order of lawe conuented, conuicted, apprehended, imprisoned, by the sentence of Iustice definitiuelly condemned for grosse malefactors, adiudged to prison ; and so consequentlie by God himselfe, by her excellent Maiestie, by course of lawe, by all good conscience, and by the approued practise of all holie Martyrs, enioined estfoones to a dutifull silence : whence come these vnrule proceedings I pray you, but from such a rebellious spirit, as neither for feare, nor for conscience can be made to subiect it selfe to Gods sacred ordinance, but prowdliere sisteth the same, and so procureth the sword of Iustice to be vn-sheathed against themselues, and to take vengeance on them, as vnrule and turbulent spirits :

2. Cor. 11. 1. 2.
3. 4.

Thus then, the truth of the premisses, is verie apparant you see, as well by the seuerall pamphlets, as by the spirit it selfe, which may well be supposed to be the indighther thereof. And therefore we would to God (good christian Readers) you could suffer vs a little in our foolishnes : and in very deede you do suffer vs. For, we are iealous ouer you with a godlie iealousie, because we labour
to

TO THE READER.

to prepare you for one husband, *and* to present you as a pure virgin to Christ. *Howbeit, we feare, least as the Serpent beguiled Euah through his subtiltie, so your minds should be corrupt from the simplicitie that is in Christ. For, if these men do preach another Iesus then him whom others haue preached before; or, if you receiue another spirit then that which you haue receiued; either yet an other Gospell then that which was taught you before: you might well haue admired their persons, approued their practises, and so desirouslie haue entertained their factious pamphlets. Notwithstanding, when there are no such matters at all as you haplie imagine, why haue they so* Gal. 3. 1.
stronglie bewitched your minds, that you should not obey the truth, to whom Iesus Christ hath bin described in your sight, and among you crucified? They do ring in your eares, and would beare you in hand, that they only but display that authenticall power of the Lord, which others doe darken: as though all other saue onely themselves did daylie obscure the glorious scepter of Christ; and herein also (by the preposterous approbation of their vnderhand fauourets) they haue gotten a popular applause. But wherein will they not very fitlie resemble Sulpitius, a man fearefully conſect in all kind of mischief? Plutarch. in Silla.
who hauing (by the voyce of the vulgar sort) very peremptorilie passed a Decree, that no Senatour should borow aboue two hundred Crownes at the most, was found at his death to owe thirtie thousand himſelfe. So surely, these men do seeme with the vulgar sort to dislike that any should darken the glorious power of the Lord: whereas they themselves do obscure it the most of all others. For (howsoeuer they wholie pretend to vphold the kingdome of Christ) what do they else by those their iollie pretences, but couer themselves (as we say) with a wet sack? For, it will euidentlie appeare by the following discourses, that none haue more dangerouslie trampled downe the dig-

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nitie of Christ *then themselves* : and yet (as if the Crow had engendred the Swanne) *these men forsooth, they will seeme now to build vp the dignitie they destroyed before.*

Perhaps thou wilt say or surmize at the least, that we our selues (by omitting, and taking what part of their pamphlets might make most for our owne purpose) haue therein euen purposely maymed their writings, and foyled the very force of their cause. Our answer is this, we haue carefullie quoted the page it selfe, from whence we do drawe our seuerall collections : and therefore, let the learned determine, whether we haue any where abstracted their pamphlets besides their purposed scope, or haue otherwise pretermitted any thing materiall, which might but (in shew) either mannage or further their cause: and God forbid, but that we should very willinglie acknowledge and redresse the offred wrong. In deede, we haue purposely pretermitted many impertinent vagaries, extrauagant speeches, idle excursions, needles dilatations, friuolous amplifications, and humorous illustrations, which (like vnto vglie botches, and swelling tumours) do filthy disfigure the bodie it selfe, and are nothing materiall, but meere superfluous, because the very groundworke it selfe whereon they seeme to be builded, is ouersandie or weake to support such a combersome frame : very confidentlie concluding withall, that for vs to answer their nothing, with something, would be (in the iudgement of the learned) a labour worth nothing. For, what do they (by such their clamorous outcries) but deale with their ignorant Readers, as the foolish huntsman deales with his hounds, who by his crying so, ho, before the game it selfe be on foote, or, first found at the least : do but set the vnskilfull hounds at an idle gaze. Our Antagonists in deede, they do keepe a clamorous coyle against the impugnings of any their pestilent practises, and tels it
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in the eares of all the world, that (do the aduerfaries what they are able) their wifedome forsooth, it must and shall be iustified of all her children : as though they thought it but an easie matter to breake an Ele with their knee, or to build up the rooffe without a foundation. Howbeit, they haue herein verie earnestlie solicited sundrie of our honorable Iudges and Magistrates, and presumed to prescribe them their feuerall courses, concerning anie their iudiciall proceedings against their persons : forgetting belike that they who take in hand to limit authoritie, are like vnto such as seeke to stay the course of the Sunne. They should rather acknowledge with Plutarch, that it is vnfitting for him who falleth, to lift vp : who knoweth nothing, to teach : who is disordered, to order : who is vnrule, to rule : or, who cannot himselfe obey, to commaund obedience to others. It had bene much better for them to haue trulie learned their dutie to God and their Prince, before they had so proudly presumed to pester the Church with such vndutifull and disordered Pamphlets. Howbeit, because they haue publisht abroad such perilous points without any respect of Princes authoritie, or due regard of the Churches peace : it shall not be amisse to tell to their faces, that they haue therefore iustlie deserued the selfesame recompence, which Alexander Seuerus gaue to his friend Vetricius Turmius : namely, vt fumo pereant, qui fumum vendunt, that they perish with smoake, who sell forth smoake. For what other thing else do they set forth to sale, but such fuming smoke, as is readie to breake forth into dangerous fire flames ?

Beware therefore good christian Reader, that thou increase not the fire already kindled, by blowing a popular applause into the wide open eares of any those turbulent spirits. Be not too credulous or rash in intertayning their Bookes as the approved oracles of Apollo Pythius

THE EPISTLE

Seneca.
1. Thes. 5. 21.
22. 23. 24.

at Delphos. *Know this for a certaine*, that euerie light beliefe is none other thing else but a foolish document. *Therefore*, try all things, *and* keepe that which is good: abstayne from all appearance of euill.

Now the verie God of peace sanctifie you throughout; and we pray God that your whole spirit, and soule and bodie may be kept blameles vnto the coming of our Lord Iesus Christ. Faithfull is he which calleth you, who also will do it: *Amen.*

Rom. 15. 30.
31.

And now brethren, wee beseech you for our Lord Iesus Christs sake, *and* for the loue of the spirit, *that you would* striue together with vs, by prayers to God for vs: *that we may be* deliuered from them which are disobedient in Iudea, *and*, *that* our seruice which we haue to do at Ierusalem may be acceptable among the Saints of God. *Thus the* God of peace be with you all, *Amen.*

Isa. 9. 6.
Rom. 15. 33.

Your louing brethren assuredly in the Lord,
and the Lord his vnworthiest on earth,

IOHN DEACON.
IOHN WALKER.



A summarie suruey of Master Darel his
absurd and vnfound positions.

- 1 **P**ossessions are only to be iudged by the Scriptures. *Doctrine pag. 5.*
- 2 It is impossible for Satan (being without man) to haue the whole rule and disposition of the body. *Doct. pag. 2.*
- 3 The Demoniakes, in their fits are depriued of all their senses externall, and internall. *Doctrine. pag. 10.*
- 4 A direction left to the Church, to dilcerne of possessions for euer. *Doct. pag. 19.*
- 5 A medicine left for the curing of possessions. *Doct. p.*
- 6 Satan is sooner cast forth being essentiallie within a man: then when he but vexeth him, by some outward operation. *Doct. 26.*
- 7 Satan (by his operation) caused something to be felt, and to appeare in some visible forme or shape. *Doct. pag. 37.*
- 1 Satan repossessing a man, may (notwithstanding that in *Luke 11.* of taking 7. other worse then himsele, and dwelling there) be cured by fasting and prayer. *Doct. pag. 37.*
- 9 One place of *Scripture* may haue two senses, the one Spirituall, the other Literall. *Doct. pag. 39.*
- 10 Fasting, a more effectuall exercise then Prayer. *Doct. 43.*
- 11 Difference concerning the nature of *Diuels*. *Doct. 49.*
- 12 The *Apostles* Faith (being a miraculous Faith) could not possibly faile: for it was giuen without meanes, and hath no meanes ordained for the encrease thereof. *Doct. 47.*
- 13 The *Apostles* could not possibly erre in doctrine, or iudgement: much lesse could their Faith faile about a *Miracle*, sith they were shortly after to receiue the holy *Ghost*. *Doctrine pag. 49.*
- 14 Prayer and fasting an ordinance of *Christ*, though no

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such ordinance may be proued by Scripture. *Doctr. pag. 54.*

15 Many, yea infinite things are decreed in the secret and eternall counsell of God, and known to be to of men : which are not set downe in his reuealed will, and yet are the *ordinances* of God, and so to be taken. *Doctr. 54. Detect. 42.*

16 The meanes which God himselfe hath appointed to some certaine end : doth not alwaies prosper thereunto, as the word preached, meates, husbandrie, &c. *Doctr. 58.*

17 That is no miracle, which is effected by any one meanes, ordeined to that end. *Doctr. pag. 60.*

18 The outward thinges or actions which sometimes were vsed in working of *miracles* were not vsed as meanes, but as signes : when, and according as the *Apostles* perceiued them profitable for man. *pag. 61.*

19 If any heretofore haue vied *Prayer* in working of *miracles*, they haue not vied it as a meanes leading thereto: but vsed the same as a signe or document. *pag. 63.*

20 *Prayer* and *fasting* is the onely meanes to remoue any iudgement from vs. *Doctrine pag. 66.*

21 Gods prouidence denied, in saying that *Satan* can enter into a man at his pleasure : so the partie but giue his consent. *pag. 80.*

22 To entreat *Christ* to cast out a *Diuell*, is *mirandum* : but not *miraculum*. *Apolog. pag. 33. Detection. pag. 8.*

23 Reprobates may now cast out *Diuels*, *Doctr. pag. 106.*

24 Where the proper signe of a thing is : there is alio for certaine, the thing signified. *Detection pag. 50.*

25 Physicke, and such like peculiar *ordinances*, are not mentioned at all in the Scriptures. *Doctrine pag. 54.*

26 *Diuels* doe earnestly desire, to be essentially inherent in the possessed mans body. *Doctrine pag. 2.*

27 Master *Darell* auoucheth a *Vbiquitie* in *Diuels*: namely, that at one instant, they are without, and within a man. *Detection pag. 103. 110.*

Behold gentle *Reader*, we haue here giuen thee an inckling (as it were by the way) concerning the supposed soundnesse of Master *Darell* his subsequent *Doctrine*, of the essentiall *possessions* and *dispossessions* of *Spirits* and *Diuels* : his published *Pamphlets* being euey of them vniuerially pesterred

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red with these, and sundry other absurd and vnfound *Posi-
tions*, as will plainly appeare in their orderly examinations.
Now then, as by hauing the iust length of the one arme of a
man, thou maist very neerely ghesse at the iust length also
of the other : so surely (hauing felt by these few a shrewd
faueur of palpable absurdities) thou maist very shrewdlie
imagine what the whole *Discourse* is likely to be, the same
being builded (as thou seest) vpon such fickle and sandie
foundations, as are vtterly vnable to support the vnwealdie
frame of so tottring a worke.

Moreouer, in that very many of these his *Positions* are di-
rectly opposite to the infallible truth of the sacred Scrip-
tures : it doth minister vnto thee a notable watchword, and
exact at thy hands a circumspect consideration, concerning
the entertainment of any thing contained in his Bookes.
For doe tell me I pray thee, whether it be any waies possi-
ble, that such palpable vntruthes should possibly proceede
from that *Spirit* of truth, which leadeth the seruants of *God Ioh. 16. 13.*
into all soundnesse of truth? The *Lord* giue thee an vnder-
standing *Hart* to know, and a discerning *Spirit* to deter- *Phil. 1. 10.*
mine rightly of the things that differ, and to hold fast what-
soeuer is good to thy owne euerlasting comfort in Iesus
Christ. So be it.





A brieue Catalogue of Master Darel his apparant contradictions.

1 **I**N his doctrine, pag. 29. he saith to be possessed of a diuell, is as ordinary a disease as blindnes, deafnes, and such like: but ibidem pag. 67. hee makes both it and the cure an extraordinarie worke, calling for an extraordinarie vse. And ibidem pag. 79. a disease supernaturall, and medicine supernaturall. And ibidem. pag. 103. are are and extraordinarie worke of God. And ibidem pag. 105. the casting out of the diuell at Nottingham, is made the same with Christes miraculous worke, and aboue some other miraculous actions. Also detection pag. 41. supernaturall meanes, supernaturall disease. And pag. 58. prayer is as ordinarie a meanes as other medicines. And pag. 59. prayer and fasting an ordinarie meanes.

2 In his detection pag. 54. signes of dispossession not necessary: but pag. 57, as also doctrine, pag. 36. they are absolutelie necessary for sundrie reasons: and a direction left in the word for discerning the same signes.

3 In his doctrine pag. 39. no ejection of Satan in the papacie: yet pag. 70. a true deliuerance in the papacie graunted, and that by their humiliation.

4 In pag. 39. he auoucheth a voluntarie departure of diuels: but pag. 77. the diuell (he saith) must be inticed out.

5 In his doctrine pag. 12. 41. 81. he saith the Demoniakes receiue no hurt at all by anie their torments, and pag. 13. he rendereth a reason why: but pag. 36. hee saith Darling was so sore hurt, as for thirteene weekes after he was lame, and had no vse of his legges.

6 In his doctrine, pag. 40. hee saith that diuels are now cast forth by Christ his owne absolute authoritie, and pag. 41. by his absolute & supream authoritie: but in pag. 55. he saith that this supernaturall disease is cured by the supernaturall medicine applied thereto, as a natural medicine is applied to a natural disease.

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7 In his doctrine pag. 41. hee maketh fasting and prayer a warranted ordinance for the expelling of diuels by the wordes of Christ, in Matth. 17.21. and in Mar. 9.29. but in his detection, pag. 41. wee read not (saith he) of the first ordaining of anie such meanes.

8 In examining the words of Math. 17.21. and Mar. 9.29. he saith the same words were spoken to the Apostles and Disciples, as appeareth in his doctrine, pag. 41. 42. 50. but pag. 43. 44. 45. 46. 47. 48. 49. he flatlie opposeth himselfe to that exposition: and inuents many reasons why that speech of Christ should not be appropriated to them of that age: but all this in his detection, pag. 42. hee doth plainly confute in this sort. Christ speakes not (saith he) of the future but of the present time, saying thus: this kind (goeth) not out, but this kind (shall) goe out, &c.

9 In his doctrine, pag. 42. hee maketh sole prayer the onely meanes that euer was or shal be for casting out diuels: but pag. 43 he makes fasting the more effectuall meanes, and in pag. 79. the more soueraigne meanes.

10 In his doctrine, pag. 43. he saith, that by prayer alone, and betimes in the day, euen straight after dinner, and without any fasting at all, were sundrie Diuels cast out from K. Wright: but in his detection, pag. 46. he makes it a difficult matter to driue out a diuell by prayer alone, or by prayer and fasting together.

11 In laying downe the scope of the text, Matth. 17.21. hee noteth two impediments why the Apostles could not driue forth the diuell; namelie their incredulitie, and the nature of the spirit: but pag. 46. he saith that the Apostles then (by vertue of their miraculous faith) could doe any thing, and therefore cast out a diuell of any kind whatsoeuer, which he further confirmeth, pag. 47.

12 In his doctrine, pag. 47. hee saith that the Disciples by vertue of their so large a Communion, could cast out a diuell of anie kinde: but pag. 50. in the second part of that his diuision, hee saith that the childe was possesst with one of the worst kind of spirits, and that thence it came that the Disciples could not cast them out.

13 In his doctrine, pag. 54. hee saith, that prayer and fasting being vsed aright, will certainly prosper, eyther to the remouing or sanctifying of the iudgement: but pag. 59. hee saith there is no assurance to preuaile.

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14 In his doctrine, pag. 52. he maketh Abrahams prayer the sole meanes of conception, and procreation of children: but pag. 60. another meanes is found, and the same also appointed of God for that purpose, or els the conception by sole prayer alone, would proue a miracle.

15 In his doctrine, pag. 60. and 73. hee saith that miracles are undoubtedlie ceased: but pag. 63. he saith there is no determination of miracles in the word.

16 In his doctrine, pag. 59. he saith it is plaine, that prayer, or prayer with fasting may be an ordinarie meanes appointed of God to drive out diuels, and yet (being vsed) not prosper to that selfesame end: but page the same, he saith that if any should affirme that prayer and fasting are not of that efficacie, to cure any Demonike without exception, it were an impious affirmation.

17 In his doctrine, pag. 69. hee saith. In as much as our Church hath this power to cast out a diuel, it conuinceth the papists, touching the power they onlie bragge of for casting out diuels: but pag. 74. he saith, the papists haue no more cause to brag of that power, then the Rogue hath to boast of the hole in his eare.

18 In his doctrine, pag. 63. he saith, there is no determination of miracles in the word: but pag. 74. 75. that it is now the sole and undoubted badge of Antichrist to worke miracles.

19 In his doctrine, pag. 74. 75. he saith that the Papists may worke true miracles: but pag. 76. he saith that spirits are neuer cast forth by papists, but of themselves goe willinglie out: which if it be so, then there is no miracle wrought.

20 In his doctrine, (in manie places) he saith that God hath left but one ordinarie meanes for expelling diuels, which is prayer and fasting: but pag. 79. he makes two distinct meanes; the first is the supernaturall medecine of prayer alone: the second he calles another of the same kind, but yet more soueraigne, namely fasting and prayer.

21 In his Doctrin, pag. 11. and in his Detection, pag. 100. and pag. 107. he labours to proue that the parties in deed, were truly posselt, and disposst, and that undoubtedly Satan did vex them. But in his Doctrine page 81: he saith, that Satan is so cunning, as he can cause things to be in appearance, which are not at all.

22 In his Doctrine, pag. 5. 16. 25. and 29. he saith, that possessions are onely to be iudged by the Scriptures, and that there-

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in, there is a direction left by the Lord, for the discerning of them. But in his Detection, pag. 34. he saith that Christ did not ordaine any such meanes, for then we should haue it in the Scriptures; and such an ordinance there, I dare be hold to say we haue none.

23 *In his Detection, pag. 163. he saith, fier hath power to burne: but in the same pag. that fier hath no power to burne.*

24 *In his Doctrine pag. 2. he saith, that it suteth altogether with Satans nature, to be filthy and wicked in speech: but in his Detection pag. 175. he saith, that it suteth as well with his nature, to vse good and holy speeches.*

25 *In his Doctrine, pag. 89. he saith, that the Lord (in these daies) doth send Diuels into men for these speciall endes, Namely, first, to confound Atheists: secondly to reforme some. But (in the same page) he alleageth such a Scripture as sheweth evidently that no such thing can be possiblie effected: which causeth him to say, there is little hope, that any of the aforesaid ends should thereby be effected. Yet (opposing himselfe to the word) he vseth many ydle speeches about that matter, and brabbles much for the accomplishment of those ends thereby.* Luk. 16. 31.

26 *In his Doctrine, pag. 37. he saith, the Spirits were seene and felt of the parties in some visible formes or shapes. But pag. 99. he saith, they could not possibly be seene, or felt, being inuisible creatures: onely they were beche'd in their operations and effectes.*

27 *In his Doctrine (in many places) he makes it a most necessary worke which was done vpon those his pretended Demoniakes. But pag. 102. he saith it was such a worke, as neither any part of truth needeth, nor yet man, in regard of his weaknesse: but in the words following, he would pinne many necessary vses vpon it, namely, confirmation of the strong, perswasion of the weake, &c.*

28 *In his Detection, pag. 102. he doubts not, but Sommers may be recovered. But in his Narration of the Lancashire Demoniakes, pag. 13. he giues a definitiue sentence, that he, and two others, shall neuer be cured, quoting for prooffe, Luke 11. 26.*

29 *In his Doctrine, pag. 60. he saith. It is no miracle that is done by meanes. But pag. 63. he saith, that God can, and often doth bring most mightie thinges to passe, by small, and weake meanes.*

30 *In in his doctrine, pag. 10. The Demoniakes in their fits, are deprived of all their senses externall and internall: but pag. 11. they seeme onlie to be so, and therefore are sayde to be so.*

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31 In his doctrine, pag. 47. hee saith that the Apostles faith failed not: but pag. 48. hee saith their faith fayled at this time when Christ spake to them, and in this very worke.

32 In his doctrine, pag. 38. he saith that these words (going out and entering in) are neuer vsed in the spirituall sense: but (in the same place) hee saith they are often and vsuallie taken in the literall sense: howbeit in his Detection, pag. 58. hee saith those words are onely but Metaphors.

33 In his doctrine, pag. 50. he saith that the Disciples could not driue forth the diuell from the child by that their miraculous faith: but pag. 47. and in his Detection, pag. 24. he saith they could, and that one eielected so is much more admirable, then that which is done by prayer.

34 In his doctrine, pag. 59. hee saith, that neyther the whole Church, nor any member thereof (in vsing the meanes) can haue assurance to preuaile: but (in the same page) hee saith, the assurance is or may be great in such a case.

35 In his doctrine, pag. 66. hee maketh fasting and prayer the onelie ordinarie meanes to cast out diuels: but (in the same page) he saith, that Satan was so cast out of Darling and the rest, as Christ himselve did cast him out, namelie by the finger of God: which manner of working he aduiseeth to distinguish from all other manner of casting out diuels, as appeareth pa. 55.

36 In his detection, pag. 49. he saith, that faith temporarie, and historicall, are of sufficient force to cast out diuels: but in his doctrine, pag. 93. where he expresseth what he meanes by fasting, he requireth such fruits of faith to be ioyned with fasting, as cannot possiblie proceed from these his two former kinds of faith.

37 In his doctrine (euerie where) hee saith that prayer is the Churches ordinarie meanes to driue out diuels: but in his detection, pag. 6. he saith, to intreat Christ to cast out a diuell is mirandum.

38 In his doctrine, pag. 45. hee saith that Peter and Paule, they needed not to haue prayed before their working of miracles, their faith being strong: but pag. 45. hee saith they did so pray, either to encrease their faith or to some other good end.

39 In his doctrine, pag. 46. he concludes directlie against his owne Analyzing and expounding of that scripture, which was put downe, pag. 42. Also he sets Matth. 17. 21. and Luk. 9. 1. together fast by the eares. Againe, he alleadgeth Act. 19. 12. Luk. 9. 1. and

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and Matth. 10. 1. directlie crossing his owne exposition, concerning Math. 17. 21.

40 In his Doctrine, pag. 30. he calles all men to the Law and to the testimonie. But pag. 54. and in his Detection, pag. 42. he standes for the defence of secret, and unrevealed ordinances.

41 In his Doctrine (every where) and in his Detection, pag. 23. he saith that those are no miracles which are done by the ordinarie meanes of fasting and prayer. But in his Detection, pag. 49. he alleadgeth Matth. 7. 22. to proue that there were others besides the Apostles, who cast out Diuels: which place of Mathew telleth vs expressly, that the men spoken of there, did work miracles.

42 In his 1. Narration, pag. 10. and in his Doctrine, pag. 63. he saith, there is no determination for the ceasing of miracles in al the Scriptures: but in his Doctrine, pag. 63. & 73. he saith that the gift of working miracles continued in the Church but a time. And in his Detection, pag. 23. and 25. he saith, that before Tertullian, Cyprian, and those Fathers times, the working of miracles was undoubtedly ceased.

43 In his Doctrine, pag. 42. he calleth fasting and prayer a secret ordinance. But pag. 44. he makes it an expresse ordinance and a meanes expresse and by name spoken of by Christ.

44 In his Doctrine, pag. 42. he putteth downe two impediments why the Apostle could not cast forth the Diuell from the Child. But pag. 44. he saith, that, that text can no further be understood of the Apostles, then onely to signifie unto them, the nature of that Spirit: whence partlie it came to passe, that they could not cast him out.

45 In his doctrine, pag. 44. he saith that Stapleton doth not appropriate the text in Mat. 17. 21. to the Apostles of Christ: but pag. 45. he saith, that Thyreus and Stapleton both doe understand that text of the Apostles themselves, who (notwithstanding their miraculous faith) should also haue prayed.

46 In his doctrine, pag. 42. 49. 50. he so understandeth these words of Christ (this kind goeth not forth) as if they should containe in them an exception of the particular, from out of the generall: but pag. 46. hee saith that hee taketh that sense to be very unsound, and contrarie to the meaning of Christ.

47 In his doctrine, pag. 49. hee distinguisheth diuels by their sundrie sorts, degrees, or orders: but pag. 51. hee distinguisheth them by their only naturall qualities: as malice, crueltie, &c.

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48 In his doctrine, pag. 59. he saith God is at libertie, and not tied to meanes: but pag. 61. he tieth him fast to meanes; telling vs that if God hath appointed a thing to come to passe by this or that meanes, then the meanes must be vsed, or els that thing will neuer come to passe.

49 In his doctrine pag. 2. hee saith, it is absurd to affirme that the diuell (being without a man) can dispose of the whole or anie part of mans bodie: but detection, pag. 110. he saith that the diuell (in all probability) did vse Sommers his tongue; notwithstanding hee was essentiallie and sensiblie playing boe peepe vnder the couerled.

50 In his detection, pag. 111. he saith he would be ashamed to auouch, that the diuell would neuer giue Sommers ouer, untill he had repossessed him: but in his doctrine, pag. 102. hee confidently affirmeth, that though Sommers should (in deed) be dispossessed by the appoynted meanes: yet would the diuel labour very earnestlie to reenter, and neuer giue ouer till he had repossessed him, which also (he saith) he hath.

Math. 7. 26. 27 These and sundrie such other apparant contradictions so vniuersallie scattered in euerie of M. Darel his pamphlets: they may giue the sound hearted Readers some precedent tast of that subsequent soundnes, which they are likely to find throughout the whole building. For euen as when the foundation it selfe is sandie and sliding, the whole frame that is founded thereon, must necessarily become but a reeling and tottering Tower, and lie howrelie subiect to a desperate downfall: so surely when the ground-fels, the studs, the raising peeces, the iouyestes, the tracings, and all the rest of the timber belonging thereto, are at such an apparant oddes in euerie of their Geometricall proportions, the workmanship what soeuer (when it is brought to the best) it will seeme but a bunglerlie hotch potch, and the whole frame it selfe can neuer be firme, howsoeuer M. Darel or any his Fauorits may othervvaies hugge the same in their armes as the Ape doth her brood, till she hath vtterlie bereft them all of their lines.

The consideration hereof may make the considerate Readers to conceiue thus of the matter and say. If these mens severall writings be apparantlie found at such deadlie debate in themselves: how is it possible they should continue or hold any conformable concord with the approued writings of others.

Moreover, it may please the good Reader to remember withal, that

M. Dares Contradictions.

that such absurd positions and so many apparant contradictions, they cannot possible proceed from that spirit of truth, which Iohn 16. 13. leadeth into all soundnes of truth and religion: and that therefore they haue in them no force at all to fight for the Lord, who Iob. 13. 9. needeth not the lies of mortall men.

Brieflie, this we our selues doe certainly know, & all men (more especiallie the iudiciall sort) they plainly perceiue, that howsoeuer those their pretended essentiall possessions and disposseions of diuels may haplie accord with the truth of the Scriptures: yet these their published Pamphlets, they will neuer be able to make good the supposed truths which themselves doe pretend: and that therefore they must of necessitie be forced to begin a new ground, or to giue ouer their cause. The Lord by his spirit direct vs only vnto that which tends to the glory of his great name, the present good of his Church, and our owne euerlasting comforts in Iesus Christ. So be it: euen so Lord Iesu. Amen.



The feuerall Arguments handled at
large in the subsequent Dialogues,
concerning our second encounter.

The first Dialogue. Pag. 1.

The Argument.

1 **W**Hether Master *Darel* his second encounter (contayning an hotch-potch of things confusedly shuffled together) hath found a better successe, concerning the pretended essentiall *possession* of *Spirits* and *Diuels*; then any the precedent particulars propounded at large in our former Dialogues.

The second Dialogue. Pag. 81.

The Argument.

2 **W**Hether this fresh encounter (contayning an hotch-potch of matters confusedlie shuffled together) hath found a better successe, cōcerning the pretended *dispossession* of *Diuels* by *prayer* and *fasting*, then any of the precedent particulars propounded at large in those our former discourses.

The third Dialogue. Pag. 197.

The Argument.

3 **T**He holie and right vses, which the Church and Children of God are to make of this Doctrine, concerning the *finall determination of possessions* and *dispossession*s of spirits and diuels.



A S V M M A R I E A N S W E R E T O A L L T H E M A T E R I A L L P O I N T S

in any of Master D A R E L
his bookes.

The first Dialogue.

THE ARGVMENT.

*Whether Master Darel his second encounter (containing
an hotch-potch of things confusedly shuffled together)
hath found a better successe, concerning the pretended es-
sentiall possession of Spirits and Diuels : then any the
precedent particulars, propounded at large in our former
Dialogues ?*

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Orthodoxus.



Exorcistes? Hauing very lately receiued your
late-spread *factious Pamphlets*, as also your
Champion-like challenge, concerning your
old inueterate *opinions*, about the *essentiall*
possessions of Spirits, and Diuels: I vnder-
stand by Master *Physiologus*, and the rest of
our companie, that (according to your owne appointment
for time and place) you are now come purposely ouer vnto
vs, to mannage your *challenge*. Surely (howsoeuer your
maine *forces* may happely be feeble) there is no want (I per-
ceiue)

*Ut desint vires,
zamen est lau-
danda voluntas.*

ceiue) of a valorous *minde*. Well sir, you are welcome vnto vs. And therefore, what say you man? Doe you feele your selfe no lesse readie, than willing: to aduenture the combat afresh?

Exorcistes.

Yea sir, I am very willing, and readie at all assaies: and, doe purpose, very valiantlie to hold out the *encounter*, or lie fast by the *heeles*. But what say you first to those my three late published *treatises*: which you so scornefully brand with the odious title of *factions Pamphlets*?

Orthodoxus.

Or euer I come to open my mouth concerning any your owne matters, I must first of all, be very importunate vpon the rest of our companie, that they would (in no wise) interrupt our talke, for protracting the time: but onely attend with silence, and become indifferent *Iudges*, concerning the scope of our *conference*. Vnles happilie, it may please Master *Physiologus* (for better ease vnto me, and more delight to your selues) to enterlace now and then, some such *Philosophicall* points, as may (in any sort) tend to the further manifestation of the maine *purpose* in hand.

Lycanthropus.

We like very well of, and doe willinglie submit to your *motion*: proceede therefore in your *matters*, as the Lord (in mercie) shall direct your *minds*.

Orthodoxus.

Content. Come on therefore *Exorcistes*: what say you now, to the *essentiall* possession of *Spirits* and *Diuels*?

Exorcistes.

Sir, be you sure, you must finde me no *Changeling*, concerning that so weightie a *matter*. But first shew me (I beseech you) how you may possiblie make good the intolerable disgrace which you haue primarilie imposed vpon those my fruitfull *labours*: which it pleaseth your own selfe, to terme but *factions Pamphlets*.

Orthodoxus.

Why man? It hath been euer my ordinarie manner of dealing (you know) to call a *spade*, a *spade*: and therefore, you must pardon my plainenes herein. Howbeit, be patient I pray you: we will neuer fall forth for *naming the Childe*.

And

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3

And therefore (pretermitting the *terme* of *factions Pamphlets*) those your three last published *treatises* (such forsooth, you will needes haue them *intituled* so) they are, either such as concerne onely but *matters of fact*: or, such as concerne *matters of fact* and *Doctrin* together. Your *treatises*, concerning onely but *matters of fact*, namely, your *Triall*, and *Detection*: I doe purpose, at no hand to intermeddle withall. Both, because you your owne selfe haue purposely singled forth from the rest, your proper *Antagonists*, whom you proudly intitle, the two *English Inquistours*, *Samuel Harfnet* (I meane) and his *Master*, whom also (in the very heate of your pride) you haue (by a *Hysteron Proteron*) preposteroullie put downe in your *Pamphlet*: and, for that I also my selfe, haue no authentickall *Commission* to enquire after, much lesse, to determine such *factions proceedings*. For which special respects, I doe purposely put ouer the trying forth of your *Triall*, as also, the orderly deciding of that your *Detection*: to such *Ecclesiasticall Commissioners*, as her excellent *Maiestie* hath authentickallie subordinate vnder her *Hignes*, for the orderlie finding forth of all those vnorderlie, and grosse *malefactors*, which doe indirectlie withstand, or impugne the same.

Exorcistes.

Well; what say you then to the other of my *treatises*?

Orthodoxus.

You shall vnderstand anon, my *censure* concerning the same. In the meane time, howsoeuer (for the former considerations) I doe vtterlie refuse to meddle with those two forenamed *Pamphlets*, being meerelie but *matters of fact*: yet must I *bicker* with you a blowe or two, concerning the seuerall *Epistles* prefixed to both. For, besides that they are (in some places) absurd and senseles: doe labour thoroughout, vpon a pitifull *begging of the cause of Possession, and Dispossession*: are branded with *Grosthed* his *corrections*, by matching (in your *Apocryphall text*) that your pretended *miracle*, with the true *miracles* of *Christ*, but yet making the same (in your *marginall note*) no *miracle* at all: besides (I say) that they all keepe onely a *circular motion*: are full fraught with idle *excursions*: with rousing *phantasies*: with extrauagant *speeches*: are thirteene times pestered with an idle *trading*

See Dares trial, in the Epistle to Sir Iohn Popham, pag. 4. sect. 1. Item, pag. 6.

See Dares Tri-
all in the Epi-
stle.
Ibidem, pag. 7.

See Dares De-
tection, in the
Epistle, pag. 1.
Item, Detection,
pag. 204.
Item in the
same Epistle
pag. 2.
Item pag. 3.

Item pag. 7.

tautologie: are stored with fearefull disloyall titles, and termes of *disgrace*: with vaunting *challenges*: virulent *raylings*: and bitter *exclamations*: I must necessarilie admonish you *Readers* of some *particulars* in either of both: and therewithall, must aduise them, to beware they doe not, either too rashlie approue of your *spirit*, or, too inconsideratelie affect your *Cabalisticall conceits*. For first, in one of the *Epistles*, you apparantly discouer to all the world, your grosse, and intolerable pride, by *indighting*, *arraigning*, *adiudging*, and *condemning* of *Passhur* and the *Prelates* (as it please you to terme them) of the vnpardonable sinne against the *holy Ghost*. Labouring the Lord Chiefe *Iustice* withall, not onely to recouer himselve with speede, from that forenamed fearefull sinne, whereunto (it seemes by the purport of your speech) you doe greatlie feare he is fearefullie falling: but also, to practise a fresh, such a platforme of *Iustice*, as your selfe doth more deliberatelie portrature to him, for those his *iudiciall proceedings* more especiallie concerning your speciall *matters*. Namely, that he doe forthwith *reuerse* the precedent *iudgement* which passed against you: and admit you a new *plea*, to proceede in a fresh, and the same (at your pleasure) to *prosecute* eftsoones before the *iudgement seate*. Which *motion* of yours being freely admitted, and the same once made but a meere matter of *course*: tell me, what one *definitive sentence* against *malefactors*, must at any time stand currantly sound, without the speedie *reuerfing* of some at the least. For if *offenders* may once haue free passage to such a proceeding: they can very subtilelie suggest, and are cunning enough to pretend many colourable *pretences*, and probable *presumptions* for the timely *annihilating*, and for making a plaine *nullitie* in any *definitive sentence* against themselues whatsoeuer. Again, in the very title it selfe, as also, in the *Epistle* before your *detection*, you doe to too dangerouffie detect, a very vndutifull and disloyall heart to her *Maiestie*, by branding her *Maiesties iudiciall proceedings* against you, with the treacherous title of a *sinfull, shamefull, lying, and ridiculous discourse*: terming the *dealers* against you, no better then *English Inquistours*: such as bewitch her *Maiesties* people with their crooked *conueiances*: *Instruments of Satan*: *Impudent* and *shameles discourfers*: the *publishers* of *shameles* and

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and malicious *inueltnes*: yea, such, and so mightie aduersaries, as you must necessarilie cracke and diminish their credits, yea, take all credit quite from them, by detecting their filthinesse, especiallye, the Discourfers: that so (by making his name to rot, and to stinke) you may gaine among men, the more credit to your fillie poore languishing cause. With these and infinite other like vnchristian courses, vndutifull termes, and inhumane proceedings, are those your two Epistles pestered full: what say you Exorcistes vnto them?

A base kinde of credit, that cannot otherwise be gotten: than by discrediting others.

Item, pag. 8.

Exorcistes.

I am so farre off from forethinking the same: as I could heartilie wish, they were doubled and trebled vpon their pates.

Orthodoxus.

Fie, fie for shame: these your vndutifull and disloyall reniings of men endowed with her Maiesties lawfull authoritie, doe euen make the very eares of all men to tingle. Surelie, howsoeuer we our selues (in our former conferences) were in very great hope of your happie conuersion: yet now (the naturall corruption of your proude and intemperate spirit, so deepe lie discouers it selfe) all good men, stand greatlie in doubt of doing you good, by any their holy endeouours. But tell me I beseech you, what spirit you are of? Tell me from whence you receiued so large a Commission, as that you dare (by vertue thereof) thus insolentlie inthronize your selfe into the sacred throne of the eternall God: for the arraigning, adiudging, and condemning of consciences? What priuiledge haue you thus proudly to pull downe from the seate of iustice, such approued Magistrates as her Maiestie hath authenticallie placed therein: and then so proudly skippe vp into their places your selfe, by countermaunding, annihilating, and reuerling definitiue sentences, yea and (which more is) by aduising, disposing, and determining (at your pleasure) quite contrarie courses, for iudiciall proceedings? Where is your warrant, so vnreuerently to rayle vpon, reuile, and speake euill of any in authoritie? We know very well, who hath giuen vs straightly in charge, not to curse or reuile the rulers of the people: but we vnderstand not as yet, where, or from whence your selfe should possible procure such a plenarie power, to countermaund or controll that former

1. Sam. 3. 11.

Exod. 22. 28.

Act. 23. 3.

Plenariam potestatem.

Zach. 3. 1. 2.
Iude 8. 9.

charge of the Lord. You take much more vpon you herein, then euer did *Iehoshuah* the high Priest, or *Michael* the Arch-angel, when they stroue with the *Dinell*: for, they durst neuer giue rayling sentence to him, but onely said thus, *The Lord re- proue thee O Satan, euen the Lord that hath chosen Ierusalem, reprove and rebuke thee.* Whereas your selfe (in most disloyall and vndutifull manner) doe offer a most dispitfull disgrace to publike government: and, doe very seditioulie deprauce and speake euill of persons in publike authoritie, as though your tongue were your owne, to prate what pleaseth your selfe. But tell me good *Exorcistes*, doe these the outrageous outgoings of your vnruilie affections: proceede from the spirit of God, or the *Dinell*?

See D. Doctrines
among the use,
pag. 86. he cal-
leth such as traile
vpon men in
authoritie, the
dinells children.

Exorcistes.

I reuerence the authoritie it selfe; and doe only oppose my speech to shameles, and graceles men in authoritie.

Orthodoxus.

Rom. 14. 4.

1. King. 18. 20.
2. Chro. 32. 10.
Isa. 36. 4.

Iude 10.

Iude 8.

Psal. 34. 13.
Act. 7. 60.
Luk. 23. 34.
Luk. 23. 40.

Whatsoever you imagine the men to be, the best is, they doe stand, or fall to their Lord: and therefore there is no cause they should greatly feare the boysterous thumps of any your Cannon-like thunder cracks, all the while the greatest matter of your charge, is but *winde and paper*. For it is an vndoubted truth I assure you, that as these *Rabshakeian* reuilings, and raylings against the persons of men, doe bewray to the world the badnes of your cause, and primarilie proceede from the very circumference it selfe of your circular conceits: so are they all equallie and proportionably directed to one and the selfe same period, viz. *ad vertiginem cerebri*, I meane, to the giddy-braines disease, or the turne-about sicknes. But be it the men were fully so bad as you beare vs in hand: we hope you will neuer hold them to be halfe so bad as the *Dinell*: and yet the *Dinell*, receiuing (notwithstanding his badnes) a Commission from God to afflict the Church; *Iehoshuah* and *Michael*, they durst not (as we told you before) giue rayling sentence against the *Dinell*: for feare of being found thereby, to rayle against God himselfe, whose Executioner or hang-man he was. You are wise enough to make the application your selfe. Besides al this, we haue the exāple of *Dauid*, of *Stephen*, of our Saviour himselfe, of all the holy Martyrs of God, yea, and of the saued theefe on the Crosse, who all prayed for their persecutors

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persecutors pursuing their deaths: but we haue no one president of any that euer reuiled or railed on the persons of men, saue onely that of cursed Shimei, of rayling Rabshakeh, and of the damned theefe on the Crosse, whose number (we hope) you will neuer encrease, by seconding such their vnchristian courses your selfe. For, if he who curseth the Ruler, but only in the secret and hidden thought of his heart, standeth daily in feare least the foules of heauen doe carrie the sound, and that which bath wings discover the matter: surely, you that eftsoones doe so outragioullie ring forth your virulent reuilings, and rayling termes against persons in publike authoritie, how should not you stand dailie in dread of a much more desperate downe-fall? Howbeit, that we may the better beate backe the very vttermoſt ebbe of those raging waues wherewith you foame forth at vnwares, your filthie shame, and the more forcible cause them recoyle to the infectious Channell it selfe, of that your imbred corruption, from whence they first floated amaine with so furious a streame: it shall not be amisse to admonish your Reader of two cunning sleights of Legerdemaine, practised by your selfe throughout your Pamphlets. The first is this, namely; whatſoeuer is materiall in Master Harsnets Discoverie; and maketh directly against, either the matter it selfe, or the manner of your practise: that you doe close, and llicke ouerlip, not heauing thereat with the waight of one finger.

2. Sam. 16. 7.

1sa. 37. 33.

Luk. 23. 39.

Eccles. 10. 20.

Iude 13.

Math. 15. 19.

Luk. 6. 45.

Exorcistes.

Put downe but one instance, if possible you are able: of any such cunning omission of matters materiall.

Orthodoxus.

I will. First therefore, whereas M. Harsnet (in that his Epistle before the Discoverie) hath apparantly discovered, and dashed to nothing, your fond and ridiculous distinction of *mirandum*, and *miraculum*, by the onely quoting of some certaine places of Scripture, wherein wonders and miracles are flatly confounded, as termes proceeding from one and the selfe same roote, and, wherein also those two words themselves (or some other equiuallent with them) are indifferently vsed the one for the other: this Distinction of yours (being the very Atlas it selfe, that supportes the whole frame of those your Cabalisticall conceits concerning the pretended possessions,

S. Harsnet his Discoverie in the Epistle, pag. 8. 9.

See S. Harfnet's
Discoerie, li. 1.
cap. 5. pag. 28.
and 29. A point
very materiall,
unanswered.

possessions and dispossessions of Dinels) is a matter (you see) very great and *materiall*: and therefore by *consequence*, it craueth your whole cunning and skill in *confirming* the same. Howbeit, this new found *Distinction* of yours (for any thing hitherto heard) it finds at your hands, a succourles shelter: neither are those his *quotations* any otherwaies answered, then by laying your hand on your mouth. Againe, wheresoever *Master Harfnet* (in any one place throughout his *Discoerie*) laieth downe directly against you, an *accusation* concerning *Sommers* his *counterfeiting*, and then mannageth his said *accusation*, first, by the *testimonie* of *Sommers* himselfe, then next, by your owne *answere* vnto it, and lastly, by the *seuerall Depositions* of *seuerall Deponents*: the which (as all wise men auouch) is a very orderlie, direct, and *materiall* proceeding, and therefore (for clearing your *cause*) it behooues you to shew your cunningest skil against such a *course*, and your vttermost *force* to weaken the same. Howbeit, such his *materiall* proceedings, is (for the most part, by whole *Chapters* together) pretermitted with silence: vnles now and then, you catch at some odde *quippes*, or *termes of disgrace* (for feare of being thought to say nothing at all) and thote you doe hotelie and fiercely pursue. Dealing therein, not vnlike to the daintie-fed Dog, who hauing estoones the proffer of a good *morsell of meate*, lets fall the same: and very cagerly skippeth at, and followeth a flie. And by this your *cunning manner of dealing*, you would make your sillie poore *Readers* belecue, that (in any *materiall* point) you haue directlie *Detected Master Harfnet's Discoerie*: whereas (in the opinion of all the learned) you haue rather indirectlie *Discovered* a very dangerous *Detection* of some supposed *fraudulent dealing*. And this in effect, for your first *cunning sleight*.

Exorcistes.

Well sir, and what is the other?

Orthodoxus.

See D. Detestli-
on, Epistle to
the Reader. p. 4.
741. 4.

Your other *cunning sleight* to couer your *Legerdemaine*, is this. Namely, when any *materiall* poynt, is (by *M. Harfnet*) propounded from *Sommers* his mouth, that may any way portend your teaching to *counterfeit*: then *Sommers* forthwith, he must be an *infamous* and *notorious Liar*, a *forsworne*, a *counterfeit*,

counterfeit, & a blasphemous wretch. Howbeit, when Sommers vttereth any one word, that may seeme (in the least appearance) to vphold your idle conceits, or, that may any waies be thought to support your Iesuiticall supposes, or supposed bare signes of essentiall possession, and dispossession of Dinels: then, any your conceits (how phantasticall, or absurde soeuer) they must needs be esteemed for currant conclusions: and why? Because forsooth, K. Wright, T. Darling, M. Cooper, and W. Sommers doe say it. As if these your fillic poore Pro-
 Etors, were all of them equall with Pythagoras iudgement. Or, as though any their incredible predictions, must priu-
 ledge your palpable asseuerations. Or (which more is) as though wee must needs bee perswaded by your copartners
 mouths: that, you your selfe is no theefe. Whether you haue ignorantly, or purposely practized these sleights of leger-
 demaine, I dare not certainly say, because I know not herein your hearts corruption: but let the indifferent and diligent Reader obserue you throughout, by conferring your writings one with the other, and then tell me where (in any these points) I misreport your proceedings. In the meane time, this may summarily suffice as a caveat, or watch-word for plaine hearted Readers; to beware how they doe either af-
 fect, or approue of (hand ouer head) those your two stragling Pamphlets, which onely concerne but matters of fact: and thus much in effect, for those vagrant and rowing rapsodies.

Exorcistes.

Be it so as you say: but what is your iudgement concern-
 ing the third?

Orthodoxus.

Your third Pamphlet, is a notable compound of sundrie deu-
 uices confusedly shuffled together: for it containeth both
 matter of fact, and matter of doctrine. The first part which
 concerneth only but matter of fact, is solemnly intituled:
A true Narration of the strange and grienous vexation by the
Dinell, of the seauen persons in Lancashire, and W. Sommers of
Nottingham. This your true Narration (if any vpon your
 bare report will receiue it for trueth) lieth very free (I sup-
 pose) from either the incounter, or challenge of any as yet: and
 therefore very free for such as take pleasure in trifling toys,
 to vndertake any trifling incounter therewith. Howbeit,

for

Wright, Darling, Cooper

Sommers.

Ipse dixit.

Le Titre du liure.

for that, the infallible *truth* as well, of the *Narration* it selfe, as of any the supposed straunge *actions*, or *passions* reported therein (how confidently soeuer you report them for true) doth wholly depend vpon that certaine *truth*, which must certainly confirme vnto vs, the certaine continuance of essentiall *possessions*, and *dispossessions* in these daies of the *Gospel*: you must haue vs excused, though wee hold all those your lately reported *actions*, or *passions* of the parties *possessed*, in perpetuall suspence, vnlesse, the certaine continuance of those your pretended essentiall *possessions*, be first vnanswerable propounded, and prooued vnto vs. And, in the meane time, you must giue vs good leaue, to esteeme of this your new-coyned *Narration* no better, then of a pretie contriued conceit to passe away winter nights, when friends (being merily met) sit *sporting* themselues by the *fire side*: and thus much in effect, for y first part of that friuolous *Pamphlet*, which onely concerneth meere *fictions*, I should say *matters of fact*.

Exorcistes.

And, what say you to the other part?

Orthodoxus.

The other part of that *Pamphlet*, respecting *matters of fact*, and *matters of Doctrine*, confusedly iumbled and blended together, is intituled: *The Doctrine of the Possession, and Dispossession of Demoniakes, out of the word of God*. Wherein wee haue summarily to obserue, first, the *Preface* put downe in the very forefront of the *Pamphlet*: and then next, the *Doctrine* it selfe, with the *prosecution* thereof.

The *Preface* containeth first, the maine purpose of that friuolous *Pamphlet*: and then next, a three-fold *Distribution* of that selfesame purpose.

The maine purpose you pretend, for publishing that friuolous *Pamphlet*, is, the glorie of God: and the edification of the *Christian Reader*.

Surely, (how friuolous soeuer the *Pamphlet* be deemed) the pretended maine purpose for publishing the same, is a very honourable, and a glorious purpose no doubt. Howbeit, because the most counterfeit Coyne, resembleth eftsouones the most glittering shew, and, the most horrible Strumpet, the honestest face: yea, and for that also we haue it very strictly giuen

uen vs in charge, first, to search out and examine your Spirit, 1. John 4. 1. or euer we doe ouer rashly giue credit to any your holie pretences. It shal not be amisse, before hand very euenly to peize with the holie waights of the *Sanctuarie*, whatsoeuer payment you proffer in lieu of such purpose: and then after, approoue, or disprooue of your holie pretences accordingly. And this in effect for the maine purpose, prefixed in the very forefront of that friuolous *Pamphlet*. The three-fold *Distribution* of that selfesame purpose, is this that followeth in order.

1. First, you would prone, that the eight persons you speake of: were enery of them possessed by Satan.
2. Secondly, that they were all of them undoubtedly dispossessed by your fasting, and prayer.
3. Lastly, you lay downe the holie and right vses, which (you say) we must make of this wonderfull worke.

This (wee suppose) is the three-fold *Distribution* of that your former pretended maine purpose: whereof we like wondrous well, especially, if you shall shew your selfe no lesse sufficiently able to prosecute, then you haue orderly disposed of that your pretended maine purpose. And (to eate you something herein) this we must tell you before, that if you can soundly informe our *iudgements* concerning the infallible truth of those the two former points: we will not greatly sticke to yeeld you the latter. Albeit, the same be shrewdly intermingled with some such dilloyal assertions, such strange conceits, and such needlesse toys, as are not in our powers to reforme, and we wholly disclaime.

See D. doctrine among the vses especially in par 88.

Moreouer, whatsoeuer odde *Question* concerning these matters, hath been controuerted, or handled before, in anie one of our former *Conferences*, that wee will not now dispute of afresh: but only referre you to the *Dialogue*, wherein the same is determined.

Briefly, your needles *Dilatations*, your superfluous applications, your often excursions, your idle repetitions, your wandering *Vagaries*, your roauing *Discourses*, and extravagant speeches (more befitting a *Rhetoricall Declamer*, then a *Logicall Disputer*) all those we will passe by, with a purposed silence for mispending the time.

Neither will we tye our selues strictly to your course of speech, but will briefly abstract from the whole, your propositions;

sitions, and proofes, with whatsoeuer els is materiall: and onlie endeuour to answer the same. And this in effect for the whole preface, put downe in the verie forefront of your frivolous Pamphlet.

The *Doctrine* it selfe, with the *prosecution* thereof comes next to our consideration. The *Doctrine* it selfe, is a *Doctrine* concerning the essentiall possession and dispossession of *Demoniakes*, out of the word of God. Whether this be an high, or rather a deepe point of *diuinitie*, will appeare in the handling thereof.

The *prosecution* of this deepe point of *Doctrine*, is performed according to the *threefold distribution* aforesaid. Thus haue we brieflie and summarilie broken vp the whole body of this your *Doctrinal discourse*: with the due order obserued therein. Go to now *Exorcistes*, proceed according to this order and spare not: what say you man to the first point of al, I meane, the essentiall possession of those your pretended *Demoniakes*.

Exorcistes.

I doe confidentlie auouch to the world, that those eight persons we speak of, they were in deed essentiallie possessed with vncleane spirits: and did not counterfeite a possession, as is affirmed by some.

Orthodoxus.

You say they were in deed essentiallie possessed: I pray you forget not your wordes. Howbeit (or euer we come to dispute the verie point of that *Question*) this I must tell you for truth, that you cannot possiblie name anie one place throughout the whole *Bible*, wherein the words *possession*, or *possessed*, are properlie vsed to this your pretended purpose, as wee haue shewed sufficientlie in our second *Dialogue*: and then, how should you possiblie proue your supposed essentiall possessions of those your pretended *Demoniakes*, out of the word?

Exorcistes.

O yes sir, euerie where throughout the *Geneuah translation*: those wordes are ordinarilie obserued.

Orthodoxus.

A proper *Disputer* you shew your selfe. I insist vpon the *Originall*, and you vrge the *Geneuah translation*: which yet
(being

(being duly conferred one place with another,) will be found directlie against you. For first concerning the *Original*, the word which the *Euangelist* vseth therein, is, *Demonizomenos*: that is, one *Diuellished*, or one *afflicted*, *tormented*, or *vext with a Diuell*. And so hath your *Geneuah translation*, in the fifteenth of *Matthew*, the twentieth two verse. Yea, and herein also you your owne selfe very fullie accordeth in the verie *Title* of that your forenamed *Narration*: terming that your supposed *Possession* in your eight pretended *Demoniakes*, to be nothing els but a grieuous *vexation* by the *Diuell*. Yea, and (which more is) euen in the verie title of this your *treatise of doctrine*: you doe call them, onelie *Demoniakes*, as also in sundrie places throughout that *booke*. By all which it is too apparant, that, either you finallie distrust the finding of that word *possession* throughout the whole *Bible*, and so speake of *possession* at a blind aduenture: or that els, you do (with the *Geneuah translator*) account the words (*possession*, and *vexation* by *Diuels*) to be indifferentlie taken for one, and the selfesame matter, and so your supposed *essentiall possession* falles flat to the ground. Howbeit, if we should verie fauourable affoord you the word *possession*, which by great hand (you see) will neuer be gained: yet, then also you are as far from the point of your *purpose*, as euer before. For how proue you thole your eight pretended *Demoniakes*, to be in such sort *possessed*: as you beare vs in hand they were?

Exorcistes.

I proue it directlie, from the verie *cause* of their *actions*, or *passions* thus. *Supernaturall effects*, doe argue some *supernaturall cause*. Those *actions*, or *passions* which they endured, were *supernaturall effects*: therefore, those *actions*, or *passions*, they argue some *supernaturall cause*.

Orthodoxus.

Your *Assumption* is vtterlie vntrue. For those their supposed *actions* or *passions*, they were not *supernaturall*, whatsoever you seeme to report: and (which more is) meere *naturall causes* haue had, and may haue more wonderfull effects, then any of those your eight pretended *Demoniakes*, their *actions* or *passions* being soundly reported: as in our *seuenth Dialogue* is shewed at large. Neither may you (in such vn-certaine *causes* and *courses* of *nature*) so certainelie conclude from

Matth. 15. 22.
deumoni- zatus.
Erasmus hath,
à Demonio agi-
tatur.

Beza, he hath,
à demonio
vexatur.

Castalio, he
hath, *est fu-*
riata.

Montanus
hath, *demoni-*
zatur.

See D. *Doctrine*,
pag. 89.

Item, pag. 99.

See D. *Doctrine*,
pag. 1.

from the *effect*, to the *cause*, as you seeme at this present. Both because but one and the selfesame *cause*, may bring forth sundrie *effects*: and for that also, euen one and the selfesame *effect*, doth eftsloones proceed from seuerall *causes*. Touching the first, we haue a liuelie *experiment* from the *Sunne* it selfe: whose heate beeing euer but one and the same, doth cause quite contrarie *effects*. For it softeneth *wax*, and hardeneth *clay*: it draweth a verie fragrant sauour from *flowers*, and a foule noysome stinke from the *dung-hill*. Now next for the other, I meane, that one and the selfesame *effect*, may fitlie proceed from seuerall *causes*: we may see it apparant, by an *extraordinarie heat* in our bodies. Which *extraordinary heat* (being but one, and the same) may be an vndoubted *effect*, either of *fire*, or of aboundance of *clothes*, or of excetliue drinking of *wine*, or of some violent *exercise*. The like *experiments* doe daily appeare from the sundrie *humours* of our naturall *bodies*, and from the variable *operations* of *nature* arising thence. Yea and (which more is) those your supposed *super naturall effects* (namelie *rending*, *foaming*, *crying aloude*, *leauing for dead*, and so forth) they may, and doe eftsloones arise from sundrie meere *naturall diseases*: I meane from *melancholie*, from *mania*, from *lunacie*, from *phrenesie*, from the *Epilepsie*, from the *mother*, from *convulsions*, from *crampes*, and such like. And therefore (from these so vncertaine *effects*) you cannot certainly *conclude* such certaine *essentiall possession* of *Dinels*: as appeareth at large, in sundrie our former *Dialogues*.

Exorcistes.

See D. Do-
ctrine, pag. 1. 2.

But sir, the *actions*, or *passions* of those eight *Demoniakes*, they were vndoubtedly *supernaturall effects*, and must necessarily proceed from some *supernaturall cause*: namelie, either from *God*, or *good Angels*, or from *Satan* at least. From *God* or *good Angels* they could not possible proceed, being *toyes* and *fooleries*, so farre vnbecoming their sacred *natures*: and therefore no doubt from the *Dinell*, to whose filthie *disposition* they are so correspondent and futing.

Orthodoxus.

They were not *supernaturall effects*, as we told you before: and your selfe shall neuer be able to proue them such. Besides that, your supposed impossibilitie, for either *God* or
good

good Angels to effect any such phantasticall, vaine, and filthy effects, so much vnbecoming their natures, is to too grosse and absurde: sith the iudgments of God (whatsoever in shew, howsoever, or by whomsoever effected) are holie and good, and for that the Lord also, in the orderlie executions, or effects of his iudgments is not preciselie tyed to this, or that, supposed seemelie manner of effecting the same. In like manner, your inference, concerning the luting of such vnseemelie effects, to the verie nature of the vncleane spirit it selfe, & that your inforced conclusion of essentiall possessions pretended from thence: is much more absurde then the other before. For if those vaine and vnseemelie effects, so fitlie luting (you say) to the nature of the vncleane spirit, must necessarily conclude an vndoubted essentiall possession of some vncleane spirit effecting the same: then thole holie, and those seemely effects (namelie, the confessing of Christ, and of the way of salvation, as also, Sommers his sound exposition of the Creed for a long time together) all of them so fitlie consorting with the nature of an holie spirit, they must necessarilie conclude an vndoubted essentiall possession of some holie spirit effecting the same. But the first (say you) is vndoubtedlie true: and therefore also the latter. Notwithstanding be it supposed, that those vaine and vnseemelie effects (which your selfe so vainely pretend) were effected (in deed) by some vncleane spirit, as you seeme to inferre: yet, that concludeth no essentiall, or inherent possession in anie of your eight pretended Demoniaces. Because, not onelie those, but farre greater effects may be wrought by the diuell, though himselfe be not essentiallie in the partie possessed: and therefore, proue soundlie their essentiall inherencie in the parties possessed, or hold your peace.

Exorcistes.

Why sir, the Scriptures in euerie place, they speake of the Diuell his entring in, and going out of the partie possessed.

Orthodoxus.

Wheresoever the Scriptures so speake of the possession of diuels, they speake it only by Metaphore: as hath beene sufficientlie declared in our second Dialogue. And this I say further, that you cannot possiblie alleadge throughout the whole Scriptures, any one text, wherein either Angels or Spirits, or Diuels are otherwise spoken of then only by metaphors.

Math. 8. 29.

Mar. 5. 7.

Luke 8. 28.

Acts 16. 17.

See D. Apologia pag. 15.

S. Harsnet his discomerie page. 223.

See D. Detecti-

on, pag. 165.

page, 175.

phor: the which places being interpreted *literallie*, would pester the Church with many absurd and inconuenient opinions.

Iob 1.7. & 2.2

As for example, the *diuell*, he is said in *Iob* to *compassse* the earth. What? must we therefore conceiue, that the *diuell* (in deed) hath his *legges* and *feete* like a man: wherewith (as it were a *Malt-milne* horle) hee doth *compassse* the world by a *circular motion*? So should we discouer to the world, our *circular follie*.

Matth. 12.43.

Luk. 11.24.

Againe, he is said to *walke* through drie places, seeking his rest. Must we therefore imagine, that the *diuell* in deed doth *trudge* vp and downe the *mountainous* countries, like to a *ro-ging vagabond*: hauing no *habitation* wherein to hide his head?

1. Pet. 5.8.

Againe, he is said to *goe* continuallie about like a roaring *Lyon*: seeking whom to deuour. Must wee therefore beleue that the *diuell* in deed, *runneth* hither and thither; as a bel-lowing *Bull*, that seeketh for pasture? So should wee make it apparant, that we our selues, *runne wilde* in our wits. And as in these few *examples*: so in all other besides, you may see the absurdities of such *expositions*. Now then, if in expounding these, and all other *Metaphoricall* speeches concerning *spirits* and *diuels*, you must necessarily let passe the bare *literal sense*, or otherwaies fall flat into a thousand absurd and inconue-nient opinions: why should you sticke so fast to the letter in this one place alone, concerning the *entring in*, and *going out* of the *diuell*, from the *partie possessed*? Which being spoken by *Metaphor* as well as the rest, may (with no lesse absurdities) be made to vndergoe the *literall sense*, then any of the rest whatsoeuer.

Exorcistes.

See D. Doctrine,
pag. 38. 39.

I doe therefore sticke so fast to the bare letter, especiallie in this, aboue all the rest: because these words of *entring in*, and of *going out*, are neuer vsed in the *spirituall sense*, but of-ten, yea vluallie in the other.

Orthodoxus.

The best is, that which you so boldlie aucuch, is but one *Doctors opinion*: yea and (which more is) such a *Doctor* be-sides, as is not yet of that credit, that men may say, *autos epha*, *Doctor Exorcistes* hath spoken it. Howbeit, because (in this point

autos epha,
ipse dixit.

point especially) you sticke so fast to the bare *letter* alone, & that also, of a verie set purpose (I feare) to pull in (as it were by the eares) your sensles opinion of *essentiall possessions*: I pray you make knowne vnto vs your meaning, concerning this your supposed *essential possession of diuels*. My meaning is this, doe tell vs plainly, whether wee must vnderstand the same of a *diuell*, *essentiallie inherent* in the *partie possessed*: or, of the *partie himselte*, *essentiallie inherent* within the *diuell*?

Exorcistes.

A verie absurd, and sensles *demaund*: for who (by the *essentiall possession of diuels*) did euer vnderstand the *partie himselte*, *essentiallie inherent* within the *diuell*: but, rather the contrarie?

Orthodoxus.

The *demaund* is not so absurd, or so senslesse as your selfe suppose: but, verie pertinent to the timelie encountring with that your absurd and sensles opinion of *essentiall possessions*, which you endeouour (with tooth and naile) to *canonize* for currant, by the onely bare *literall sense* of the *diuell his entring in*, and *going out*. To the end therefore you may the sooner conceiue the *reason* of this my *demaund*; I pray you (sich you relie so sore vpon the bare *letter* it selfe) let me heare in what sort you interpret this text of Scripture. Videl. *There was in the Synagogue a man, en pneumati acathartoo*. The bare *literall sense* of that place, I verilie belecue is this: *a man, in spiritu impuro*, that is, *in an vncleane spirit*: and so the *vulgar*, and *Montanus* interpret the same. Now then (if I should vige you hardlie with the bare *literall sense*) who doth not plainly perceiue, how that I might (from the bare *letter* of this text) as boldlie conclude the *partie possessed*, to be *essentiallie inherent* within the *diuell*, as your selfe (by any other like text) may conclude the contrarie.

Mark. 1. 23.
and 5. 2.
ἐν πνεύματι ἀκαθάρτου.
δαίμονος.

Exorcistes.

Not so. For (howsoever your selfe do insift vpon the bare *letter* it selfe) *Erasmus*, and *Marlorate*, they interpret that place in this sort. *There was in the Synagogue, a man, obnoxius spiritui immundo*, that is, *subiect to an vncleane spirit*.

Erasmus, in
Mark. 1. 23.
Marloratus, in
Mark. 1. 23.

Orthodoxus.

That interpretation of theirs, doth rather explaine the true sense of the place: then expresse the proprietie of the verie
C wordes

wordes themselues, put downe in that place. And so, if that interpretation be simplie taken : then (howsoeuer the same doth truely deliuer the true *natural* sense of the place it selfe) your pretended bare *literall* sense, falles flat to the ground.

Exorcistes.

*Tremellius, in
Mark. 1. 23.
Theod. Beza, in
Mark. 1. 23.*

Well, be it so as you say: but, what thinke you of *Tremellius* and *Beza*, who ioynly expound it thus. *There was in the Synagogue, a man, in quo erat spiritus impurus: in whom was an vncleane spirit.* This interpretation of theirs, not only accords with the maine purpose of the *holie ghost* in that place: but (which more is) it makes verie directlie, for the essenti-
all possession of diuels.

Orthodoxus.

Tremellius, and *Beza*, they (in deed) do interpret the place as you say: therein, respecting rather the very *matter* it selfe, then the bare meaning of words expressing that *matter*. So then, not onelie *Erasmus* and *Montanus*, but *Tremellius* also and *Beza*, they all (the two last especiallie) doe flatlie forsake the bare letter in expounding that place: which directly ouerthroweth that your presumptuous and singular conceit, concerning the continuall taking of these words (*entering in, and going out*) but onlie in the *literall*, and neuer in the *spirituall* sense. Besides that, your *Geneuah* translator, hee tyes himselfe, neyther to the strict letter, with *Erasmus* and *Montanus*, neyther yet to the exposition of *Tremellius* and *Beza*: but simplie sets downe such a *sense* of the place, as the propriety of our *English* tongue, doth most aptly affoord, saying thus. *There was in the Synagogue, a man that had an vncleane spirit.* The which, as it doth plainly expresse the very true purpose of the *holie Ghost* in that place: so doth it digresse verie little or nothing at all, from the naturall proprietie of the bare letter it selfe. Although notwithstanding, the same hath nothing in shew, that may make for your senseles opinion of essenti-
all possessions: but rather the contrarie, as may plainly appeare.

*See the Gene-
uah translation,
in Mark. 1. 23.*

Exorcistes.

Yea, but *Tremellius* and *Beza*, expounding it purposedlie thus (*in whom was an vncleane spirit*) it cannot be, but that by the words *in whom* they did vndoubtedly vnderstand an essenti-
all inherency of *Satā*, in the very body of the party possessed.

Ortho-

Orthodoxus.

If that which you say, were their *meaning* in deed: yet then also, euen by this their said meaning they doe flatly ouerthrow your idle *assertion*, concerning the onlie bare *literall* sense of *entring in*, and *going out*. Sith, howsoeuer they (in expounding that place) doe principallie respect the onelie true *naturall* sense and scope of the *Scripture*: yet the bare *literall* sense is vndoubtedly this: namely, *a man in an vncleane spirit*. The which (you see) is flat opposite to that your supposed *essentiall inherencie* of a *diuell* in the *partie possessed*: and, (by the onlie bare *letter* it selfe) it rather implieth the contrarie: namelie, that the *possessed* himselte, is *essentially inherrent within the diuell*. Notwithstanding all this, howloeuver Tremellius and Beza for the former respects doe expound it thus, *a man, in whom was an vncleane spirit*: they vnderstand not thereby, any *essentiall possession*, but, onlie an *effectuall operation of Satan*, in so manie especially, as are slauihlie subiected vnto him. And so, Maister Beza (by a verie apt resemblance) interprets his meaning thus. Like as saith hee, when wee see one sicke of a *feuer*, wee commonly say in our *vulgar tongue*, the man is now *in a feuer*, though wee meane nothing els thereby, but that he is *held with a feuer*, because to be *in a feuer* in our *vulgar tongue*; is nothing els with the *Latines*, but to be *held with a feuer*: so surelie, to be *in a spirit* with the *Grecians*, is nothing els with the *Latines*, but to be *held of a spirit*, that is, to be slauihly subiected vnto the *effectuall working power of a spirit*. That this was the onely meaning of Beza, it appeareth plainly in *Marke*; where hee doth thus expound himselte, *Ideo dici quemquam in spiritu, quod, eum spiritus quasi inclusum, tenet, ac deuinctum*, that is: *Therefore may any man be said to be in a spirit: because the spirit doth hold him inclosed, and fast bound as it were, by his effectuall power*. So then, Maister Beza (you see) hee speakeeth nothing at all for your idle supposed *essentiall possession*, but rather the contrarie: vnderstanding by that which we call the *possession of diuels*, none other thing els, but an *effectuall working power of Satan*, in such as he doth *actuellie afflict*, or torment.

Exorcistes.

Yea, but the *Euangelist Luke* (reporting that selfesame *history*) puts it down in these proper termes. namely, *There was*

Theod. Beza, in
Marc. 1. 23.

Vt, in febre esse,
est febre teneri:
sic, in spiritu
esse, est spiritum
teneri.

Theod. Beza, in
Mark 5. 2.

Luk 4.33.

in the *Synagogue*, a man that had a spirit of an *uncleane diuell*: which must needes be vnderstood of *essentiall possessions*. For, how could that man possible haue a spirit of an *uncleane diuell*: vnlesse the said Spirit were *essentiallie* in him? And so the *vulgar* accordinglie, verie fitlie, and significantly expounds that place.

Orthodoxus.

Luk 4.33.

ἔχον πνεῦμα
δαμονίου ἀκα-
θάρτου, id est,
habens spiritum
Damonij impuri.

The *vulgar* I confesse, it doth truely expresse the true sense of the place: but, obserues not the proprietic of wordes put downe in that place. Howbeit, the *originall* (in deed) is thus. *There was in the Synagogue, a man, ἔχον πνεῦμα δαμονίου ἀκαθάρτου, i. habens spiritum demonij impuri, that is, hauing a spirit of an uncleane diuell.* And so, the *Syriack*, *Erasmus*, *Montanus*, and the *Geneuab* translates the same. The which translation of theirs, is vndoubtedly tolerable: especiallye, if, by the word πνεῦμα, that is, a spirit, you vnderstand not the simple essence, but, the onely *impulsion, motion, or inspiration* of the spirit. According to which sense, the word spirit is vsuallie obserued; both in the *olde* and *new Testament*. For, first in the *old* it is

Dan. 4.5.6. and
5.11.12.

Renel. 16.24.

Luk. 4.33.

said of *Daniel*, that he had the spirit of the holy Gods: that is, a diuine, and holy inspiration of God. Againe, in the *new Testament*, the *Ambassadors of Antichrist*, they are said to be the spirits of diuels: that is, men of most diuelish spirits. And, euen so (in that place which you quote from the *Euangelist Luke*) where it is said, *There was in the Synagogue, a man, hauing the spirit of an uncleane diuell*: the meaning is, a diuelished uncleane spirit, and so, the sense of that place is currant and sound: otherwise, if by these words (the spirit of an uncleane diuell) you doe *essentiallie* vnderstand the very spirit it selfe, according to the onely bare purport of the letter: who seeth not then, how grosselie you distinguish a spirit and a diuell; making them, two distinct, or seuerall essences, the one begetting the other, which is monstrous absurd. Howbeit, to interpret that place, both according to the true *naturall sense* thereof, and as neer to the very letter it selfe as may be: I would take the words of that text, to be onely but an *hebraicall iterating*, or doubling of one, and the selfesame matter, to make it more notoriouse, and expresse apparant. And this *hebraisme* (I assure you) is very ordinarie, and vsuall throughout the *old Testament*. As, first in the *Psalmes*, where *Dauid* saith thus.

Theod. Berg. in
Luc 4.33.
Est hebraea ge-
minatio.

thus. The Lord brought me out of the horrible pit, out of (*mit-tith hauen*) the clay of mire, that is, the mirie clay, or the most deepe mire. Againe, in Daniel, where it is said, and many of them that sleepe, admath-gnapbar: in the earth of dust, that is, in the dustie earth, shall awake. And euen so, in this place of Luke where it is said, there was a man which had a spirit of an uncleane Diuell, that is, a spirit, very diuellsbly addicted to all manner of uncleannes. Not vnderstanding by the word spirit in that place, the simple essence: but the motion, inspiration, or instigation of the spirit, as the Geneva Bible very aptly expounds it in the marginall note. By all the premisses then, it is very apparantly euident, that those words of the *entring in*, and *going out* of the diuell, are spoken onely but *metaphorically*: or that else (because you so stricktly restraîne those words to the onely bare *literall sense*) we may also (by vrging the bare letter vpon you) as boldlie conclude the possessed man, to be *essentially* inherent within the diuell, as the diuell himselfe, to be *essentially* inherent within the possessed man, both which to affirme, were monstrous absurd. So then, from any thing hetherto heard; you cannot possiblie conclude the *essentiall* possession of diuels. Both, because no such thing is apparant in all the Scriptures: and for that also, those your pretended effects of such a possession, they may very well be wrought by the diuell, though he be neuer *essentially* within the possessed, as in our seuenth Dialogue hath been shewed at large.

Psalms. 40. 2.
וּמִן הַמִּטְּתַיִם i.
et into canis; pro
luto canoso.
Dan. 12. 2.
וּמִן הָאֲדָמָה i.
in terra pulue-
ris: pro puluere
terrestri.
Haben: Demo-
niacum (spiri-
tum impurum.

Exorcistes.

The diuell (I confesse) may mightelie torment and vexea man, being but onely without him: howbeit, he cannot possiblie dispose, either of the whole, or any part of mans bodie, vnles he be *essentially* in him.

Orthodoxus.

This is to too absurd. For, if the wicked are held captiues by Satan, at his owne will and pleasure: is it impossible (thinke you) that he at his pleasure (so farre forth I meane, as his Commission extends) should dispose of the whole, or any part of their bodies, by an onely effectuall operation, without any *essentiall* inherencie in them? The diuell (by the permission of God) in those his sundrie transportings of Christ, did after a sort, dispose of the bodie of Christ: although yet, not *essentially*

2. Tim. 2. 26.
Manh. 4. 5. 8.

Jerem. 20. 14. allie inherent in the bodie of Christ. The diuell hee disposed the
Iob. 3. 1. 2. tongues of *Ieremie, Iob, Shimei, and Rabshakeh* to cursing and
2. Sam. 16. 7. rayling: though neuer essentiallie, in any of their tongues. The
2. Chro. 3. 17. diuell, he put into the hart of *Iudas* to betray his maister: yet, not
Iohn. 13. 2. essentiallie in *Iudas* his hart. The diuell, he filled *Ananias* his
Acts. 5. 3. hart with a lie: and yet not essentiallie in *Ananias* his hart. The
Rom. 6. 16. 19. vnregenerate, they giue ouer the members of their bodies, as in-
 struments of vnrighteousnes to sinne: yea, euen according to the
Eph. 2. 2. disposing of *Satan* himselfe, who worketh effectuellie in euerie of
 them: although yet, he be neuer essentially in any one of their
 members. Briefly, all those the aforesaid actions, or passions pre-
 tended to be done in deed, by those your supposed *Demoni-*
akes (namelic wallowing, foaming, rending, tearing, crying, gna-
 shing of teeth, leaning for dead, and soforth) they are not (as
 the simplest man liuing may see) so supernaturall strange, or
 impossible: but, that the like, and euerie way, as strange
 things are eftsoones effected by meere naturall causes, and
 diseases (as our seauenth Dialogue declareth) and that also,
 without any operation of the diuell essentiallie in them.

Exorcistes.

See D. Do-
 ctrine, pag. 2.
Mat. 12. 43. 44. If the diuell may fullie effect as much in a man being onlie
Luk. 11. 24. 25. but without him, as if he were essentiallie within him: why doth
 hee then so earnestly desire to be essentiallie inherent in anie
 mans body?

Orthodoxus.

Luk. 22. 32. Its a verie phantasticall, or an idle conceit, to dreame that
1. Pet. 5. 8. the diuell hath such a desire: I meane, to be essentiallie inherent
 in any mans bodie, notwithstanding his inexorable desire to
 doe the most mischief he may. I make no question, but that
 the diuell desired fullie as much against *Iob*, as he did euer a-
 gainst any, either since, or before: yea, and this I hold fur-
 ther, that the Lord (intending purposelie, to portraiture in
 the person of *Iob*, an absolute patterne of perfect patience)
Iam. 5. 11. gaue the diuell as much power ouer *Iob*, as ouer anie besides.
Iob. 1. 11. & 2. 5. And yet, neither did the diuell so much as desire, nor the Lord
Iob. 1. 12. & 2. 6. once permit him any such essentiall possession in the body of *Iob*,
 as your selfe (in these your pretended *Demoniakes*) would
 beare vs in hand. Again, the diuell, hee desired to become a
1. King. 22. 21. lying spirit in the mouth of *Ahab* his Prophets; yet, hee neuer
2. Chron. 18. 20. desired to be essentiallie inherent in any of their tongues. Nei-
21. ther

ther will those your quotations from *Matthew* and *Luke*: enforce so fond an assertion as you seeme to auouch. For, that desire of *Satans* reentrie expressed there, being but an allegoricall demonstration of the *Iewes* accursed condition, who wilfullie reiect the exhibited graces of God in *Iesus Christ*: (as appeares by the application therof) it may at no hand be possible tentered to these your pretended essentiall possessions. Both, because our Sauour intended no such matter at all, in anie of those places: and for that the essentiall possessions of *diuels*, is only a deuise, and dreame of your owne. But, be it supposed the same were purposely spoken of *Satans* possession in men: yet, the same being a Metaphor (as we shewed before) it onelie implyeth the *diuell* his earnest desire of an effectuall reoperation, but no one desire of any essentiall re-possession, because he neuer had anie such possession at all.

Math. 12. 45.

Exorcistes.

If the *diuell* had not been essentiallie inherent in the parties See D. Doctrine
dispossessed by *Christ*, to procure in them such supernaturall pag 2.
effects: how could those selfesame effects of their possessions
then, be any certaine true signes of their essentiall possessions
now? which (that they are) were to too absurd to denie.

Orthodoxus.

Whatsoever you would haue vs fondlie imagine concerning those your supposed true signes of essentiall possession: See D. Detecti-
M. *Darel* doth confidentlie auouch, that *Christ* neuer ordai- on. p. 13. 34. &c.
ned any such meanes, whereby we may certainelie discern of
those your supposed essentiall possessions. For, then we should
haue it vndoubtedlie recorded in some part of the *Scriptures*: but, such an ordinance there, hee dare boldlie auouch
there is none. Moreouer, what one of those your supposed
supernaturall effects are you able to name, which the *diuell*
cannot possible accomplish: but, by such a supposed essen-
tiall inherencie in the possessed mans bodie? Again, those selfe-
same effects which the *Scriptures* entreate of, they are onelie
recorded as meere matters of fact: but, no established perpe-
tuall meanes, to discern soundlie of all future essentiall posses-
sions. Brieflie, be it supposed, that those selfesame effects, were
then, and are now at this present, the vndoubted true signes
of *Satans* possession: yet were they at no time, the certaine
true signes of any such his supposed essentiall inherencie in the

possessed mans bodie, as you would beare vs in hand.

Exorcistes.

See D. Doctrine,
pag. 2.

If those vexations, or torments, were not the vndoubted effects of some diuell essentiallie inherent in the bodies of men at the least: then surely, the common people of the Iewes (being able none otherwaies els to iudge of *Demoniakes*, but by those their vexations or torments) they had no certaine true meanes to discerne of essentiall possessions, which were to too absurd to imagine.

Orthodoxus.

How absurde so euer such an assertion may happilie seeme in your senselesse eyes, it is too much presumption for your selfe to auouch as you doe, at a blinde aduventure: that, the Iewes (by anie supposed effects of precedent possessions) had then, any certaine established meanes to discerne soundlie of their present *Demoniakes*. For first, if there were in *Israell* no such *Demoniakes* at all, before the comming of Christ: there needed no such supposed meanes, to discerne the essentiall possession of diuels. I will not certainele auouch (although it might perhaps bee probable disputed) that, till a little before the comming of Christ, there were no such possessions at all in *Israell*.

Exorcistes.

1. Sam. 16. 14.

No such possessions at all in *Israell*? What say you then to King Saul, of whom the storie reporteth, that hee was vexed with an euill spirit: was not he (I pray you) essentiallie possesst of a diuell?

Orthodoxus.

King Saul (I confesse) he might haue some extraordinarie iudgement vpon him, and yet, neither essentiallie, nor actually possessed of Satan: in such sort especiallie, as we vnderstand of possessions, and as they were supernaturallie apparant in the dayes of Christ.

Exorcistes.

3. Sam. 16. 14.

Matth. 15. 22.

O yes sir, the verie text it selfe, it telleth vs plainelie, that he was vexed with an euill spirit, which is the very phrase that the Euangelist obserueth in the new Testament, saying thus: haue mercie on mee, for my daughter is pitifully vexed with a diuell.

Saul

Saul might be *straunglie vexed*, though not *essentiallie* possessed with either *spirit* or *diuell*. For howsoever the word (*vexed*) be the very phrase in deed, which our *English* translator obserueth in the *old* and *new Testament*: yet doth not that selfesame phrase expresse to the full, the naturall proprietie of the originall word, put downe either in the *old* or *new testament*, as may plainly appeare to such as indifferently examine the same. For first, in the *new testament*, the word which the *Euangelist* obserueth there, is *Daimonizetai*: the which Tremellius translates thus; *peissime agitur*, is grievously tormented: *Pagnine* and *Beza* thus, *male vexatur*, is pitifullie vexed: *Erasmus* thus, *miserè agitur*, is miserable disquieted: the vulgar thus, *male vexatur*, is mischienouslie troubled: *Castellio* thus, *est furiosa*, is become starke mad: and *Montanus* thus, *Demonizatur*, is shrewdly diuellished. The which last, doth more naturallie discouer the proper sense of the word: although yet, no one of them all doe vnderstand the same (you see) of essentiall possessions, but onlie, of the actuall vexations extraordinarilie inflicted by *Satan*. And, as not in the new: so, neyther in the *old testament*, doth our *English* word (*vexed*) so fitlie expresse the naturall proprietie of the originall word there as were to be wished. For the word it selfe (in the *Hebrew* text is *bagnath*: that is to say, hee is so affected with passions and perturbations of the minde or body, and so vehementlie dismaied and disquieted with a furious madnes, or feare: as he is in a manner, become abominable, and most vile among men. That this is the true sense of the word, may plainly be gathered, not onlie from the verie proprietie of the word it selfe, but also by conference of severall translators. For first, *Montanus*, and *Vatablus*, they translate it thus. *Spiritus malus à Iehouah, vubignauit eum*: id est terruit eum, that is, an euill Spirit from the Lord, did fearefullie fright him: the vulgar thus, *exagitabat eum*, moued him: *Pagnine* thus, *turbauit eum*, disturbed him, *Munsterus* thus, *stupefecit eum*, astonished him: *Tremellius* thus, *perturbabat eum*, disordered him, and so forth. By all which it is verie apparant, that the originall word importeth no essentiall possessions, but onely some mentall passions: and that therefore it was, that the *Grecians* from this word *bagnath*, doe draw the words *petho*, and *pathenoma*, that is, to endure

Deuonizetai.

Matth. 15. 22.

Tremel. ibidem.

Pagnin. ibidem.

Beza. ibidem.

Erasm. ibidem.

Vulgar. ibidem.

Castell. ibidem.

Montan. ibid.

1. Sam. 16. 14.

id est.

Affectus est

passionibus, seu

perturbationi-

bus:

Extremus est

vehementer:

Exagitatus est,

ut Auenarius:

1. Sam. 16. 14.

Montan. ibid.

Vatabl. ibidem.

תבול.

Vulgar. ibidem.

Pagnin. ibidem.

Munster. ibid.

Tremel. ibidem.

Septuagins.

ἐκείνους.

πῶς.

παθῆναι.

παθῶ.
παθῶ.
παθῶμα.

endure the affections of minde or body. Also, the wordes, *pathe*, *pathos*, *pathema*, that is, passion, affection, or perturbation of minde. Because, passion (in deed) is nothing els but a perturbation of minde, vnmaturallie opposing it selfe to reason: such as is feare, anger, a vehement furie, or some other inordinate commotion of the minds affections, not subiecting it selfe to the orderly rule of reason. By all which it is very apparant, that those strange vexations, which our English translatour reporteth of *Saul*, they were only but *mentall passions*, and no *essentiall possessions* of either spirit or diuell.

Exorcistes.

Howsoeuer you may mince the *originall* wordes, I cannot be perswaded, but that *Saul* was *essentiallie* possessed of *Satan*.

Orthodoxus.

That may not possiblie be. Both because (the word *bagnath*, importing only but *mental passions*) the possession then, it must necessarilie be *inherent in the possessed mans minde*, which were to too absurde to imagine: and for that also, the word *bagnath* it selfe, may at no hand endure such a *violent sense*, as may plainly appeare by the orderlie conference of this one, with some other places of Scripture, where the selfesame word is also in vse. As for example, *Iob*, intending purposelie to stay the rash and intemperate iudgement of those his three friends, by recalling their minds to some timelie consideration of God his vnspeakeable maiesty, he telleth them thus, *excellencia eius, an non tebagneth, id est, terrebit vos?* which we may not thus translate at any hand, *the excellencie of Iehouah, shall it not be essentiallie inherent in euerie of you*, for that were to too absurde: but rather thus, *the excellencie of Iehouah, shall it not mightily amaze your mindes*: that is, shall not the timely consideration of his incomprehensible Maiestie, be able to breed such an astonishment or feare in euerie of your hearts, as may make you forthwith to desist from those your rash and presumptuous iudgements, which more especiallie concerne my present condition? So likewise the Prophet *David*, declaring what griefes he endured, before he was fullie established king, saith thus in effect. *The sorrowes of death compassed mee about, & torrentes nequitie (iebagnathuni) id est, terrebant me, and the floudes of wickednes astonished,*

Iob. 13. 11.
תבערני
Septuagint.
ερεβσσει υμας.
terrebit vos.

Psal. 18. 4.
יבערני
Septuagint.
ερεβσσει υμας.
2. Sam. 22. 5.
αβυσσος νεκρων με.

shed, or made me afraide: And not thus; the floudes of wickednes did essentiallie enter into my mind, for, that were to too absurd. The like vse of the word *bagnath* you may see in sundry places besides. By this then, it is apparantly eident, that seeing this word *bagnath*, in no one text, els may possible import any such essentiall inherencie in cyther bodie or minde (as your selfe doth imagine) but signifieth only, some mentall astonishments, perturbations, or passions: you may not (without manifest violence to the originall word) vnderstand this one place of *Saul*, of any essentiall possessions by either spirit or diuell, whatsoeuer your English phrase imports for the same.

Iob. 33. 7.
Heb. 7. 6.
I. Chro. 21. 30.
Dan. 8. 17.

Exorcistes.

Well sir, whether you translate it a *vexing* or an *astounding*, the text telleth vs plainly, that those *vexations*, or *astonishments* of *Saul*, they were vndoubtedly effected by an euill spirit of the Lord: and must therefore, be necessarilie vnderstoode of some one diuell or other, essentiallie inherent within him.

I. Sam. 16. 14.

Orthodoxus.

That followeth not. For albeit we should graunt by the way, those selfe same *astonishments* or frights of *Saul*, to be some immediate worke of the diuell, which will neuer be produced: yet must those the aforesaid *astonishments*, be onely vnderstoode of some actuell operation, and not of any essentiall possession, as may plainly appeare by the opposition of spirits put downe in the text. For consider I beseech you, the text, it telleth vs plainelie, that the spirit of the Lord departed from *Saul*: and an euill spirit of the Lord astonished him. From the which opposition of spirits, I reason thus. The euill spirit of the Lord, it so astonished *Saul*, as the good spirit of the Lord possesse him before. But the good spirit, it onely possessed him effectuelie, not essentiallie: therefore, the euill spirit, it astonished him onely effectuelie, not essentiallie. Thus then you see, that the very opposition of spirits put downe in the text, it striketh starke dead, your idle conceits of essentiall possessions. Howbeit, as by the good spirit of the Lord we are onely to vnderstand the good graces and gifts of the spirit, which were wrought before in the heart of *Saul*; namely, a principall spirite, a spirit of prophesie, and such other good gifts: so likewise, by the euill spirit of the Lord, we must vnderstand the

I. Sam. 16. 14.

Pet. Mart. in
I. Sam. 16. 14.

bad.

bad disposition and qualities of Saul his corrupted spirit, which being then made destitute of the graces of God, and euen vterlie left to it selfe: did follow the sway of it owne inclination, which made him forthwith astonished, fearefull, furious, yea, vterly disordered in his iudgement or reason. And therefore, this affliction (you see) it must onely be vnderstoode of some mentall passions, and not of any essentiall possessions.

Exorcistes.

I cannot beleue for all this, but that *Saul* was essentiallie possesst of a *dinell*.

Orthodoxus.

Why man the verie effects themselues which followed his said astonishment, doe flatlie conclude the contrarie. For, neither was he *blind*, nor *deafe*, nor *dumbe*, nor *lame*, nor *sensles*, nor endued with *supernatural knowledge* or *strength*, which (you say,) are the vndoubted true signes of essentiall possessions. Neyther was he at any time hurtfulvnto him selfe, or dangerous to any one of his Courtiours: but onlie *malcontented*, *amazed*, *astonished*, and euen *mad* in his minde, so oft as he but
 1. Sam. 18. 8, 9, 10. onlie remembred the glorie of *Dauid* among the daughters of *Israell*: And therefore, there was in him, no essentiall possession of spirit, or *dinell*: but some temporarie disordered perturbations or passions of minde, his iudgement or reason being vterly distempered, by a finall deprivation of the graces of God.

Exorcistes.

Nay sir, his certaine dispossession doth plainly argue an vndoubted essentiall possession of some spirit or *dinell* at the least. For the text telleth vs, that when *Dauid* but plaied before *Saul* with his harpe: *Saul* was forthwith refreshed and eased, for the euill spirit departed from him.
 1. Sam. 16. 23.

Orthodoxus.

Why man, the manner of this his deliuerance, it doth argue the contrarie of that which you say. For tell me I pray you, hath the sound of an *harpe* any force at all to expell a *dinell* essentiallie inherent in any mans bodie? This we hold for a certaine, that no created meanes may effectiuely extend it selfe to the powerfull effecting of any such *supernaturall actions*, as doe any way concerne the essentiall dispossessing of spirits, and *dinells*, the which point (in our eight Dialogue) is handled

handed at large. And therefore the melodious sound of *Dauids harpe*, it might onelie assuage (for the present) those melancholike passions which mightily swaied in Saul his minde: but it could not possiblie haue cured the essentiall possession of spirits or diuels, if any such, had bin extant in Saul. Otherwise, it would consequentlie follow, that men might fiddle forth spirits and diuels from parties possessed, and so there should be a necessarie vse of pipers and fiddlers for the timelie dispossessing of these your pretended *Demoniakes*. As for Saul (howloeuver his bad humour was eased a time) it is verie apparant hee was neuer perfectly cured thereof to the day of his death: and therefore not essentiallie possessed. Thus then, you may see it apparantly euident, both by the proprietie of the originall word: by the plaine opposition of spirits put downe in the text: by the effects themselues which followed of *Sauls astonishment*: and by the manner of curing that selfesame maladie, that Saul was neuer essentiallie possesst with either spirit or diuell, and so consequentlie, that (till a little before the comming of Christ) there were no possessions at all in *Israell*. Yea, and thus much also, that generall admiration of all the people, which concerned especiallie those selfe same primarie dispossessions performed by Christ, may seeme to import; saying thus: *the like was neuer scene in Israell*.

*Math. 9. 33.
Mark. 1. 27.
and 2. 13.
Luke 4. 36.*

Exorcistes.

That is, the like manner of curing: not the like matter of essentiall possessing.

Orthodoxus.

If there had beene the like matter of essentiall possessing before the comming of Christ, but, not the like manner of curing the same: then, tell vs (I pray you) what manner of curing they had in those dayes, I meane, by what meanes they were cured before the comming of Christ. I hope you will not say they were cured by *physicall meanes*. Neyther may you for shame, auouch their cure to be wrought by that your supposed new ordinance of prayer and fasting; because, such an ordinance (before the comming of Christ) was neuer established, and so much also, you doe else where affirme your owne selfe. If therefore the manner of curing your supposed possessions then, was neyther by *physicall meanes*, nor by *praier and fasting*: it followeth necessarilie, that their said cure, it

*D. Detection,
pag. 34.*

was.

Matth. 9. 33.
Luke 4. 36.

Gen. 3. 15.

D. Doctrine,
pag. 27.

Act. 20. 27.

Exod. 14. 29.
Exod. 7. and 8.
and 9. 10.

Exod. 14. 28, 29

was then also effected by some *supernaturall*, and *miraculous* meanes. Now then, if the cure of those your supposed *possessions* before the comming of Christ, were euerie of them *supernaturall*, strange and *miraculous*, how can it be possible true which the *Euangelist* reporteth here, saying thus, the like was neuer seene in *Israell*? sith, the *miraculous* expelling of spirits and diuels, had beene in euerie age of the world, euen equallie admirable, straunge and most meruellous? Againe, sith Christ is in deed, that promised seed of the woman, who (in his owne proper person) was *actuallie* to breake the Serpents head: it is meruellous probable, that the eternall father (euen in his foreseeing wisdom) had purposedlie determined (from before all eternities) that the *primarie*, and first *actuell* encountering with Satan his *actuell* possession, should be *primarily* and *actuallie* accomplished by Christ himselfe, in his owne person first; and that therefore, this *temporarie* iudgement of Satan his *actuell* possession, was neuer *actuallie* inflicted vpon anie, before the comming of Christ. Besides that, if there had beene *possessions* and *dispossessions* from the beginning of the world, as your selfe doth else where auouch: the same then (no doubt) being so fearefull a *iudgement*, would haue beene eftsfoones foretold and threatned the *Iewes*, by some of the *Prophets* at least, for an especiall part of the counsell of God, as well as many other *speciall* iudgements of lesse moment by much: and so, euen those their propheticall *predictions* and *denuntiations* of that so fearefull a *iudgement* (being so necessarie for the Church of God) it would no doubt, haue beene as carefullie registred for the succeeding ages to the end of the world, as any other like *iudgement* of God whatsoeuer. Moreover, if there had beene such a *miraculous*, *dispossessing* of diuels, any long time before the comming of Christ, then surely, the same vndoubtedlie (being such admirable *matters of fact*) they would in some one booke or other throughout the *old testament*, haue beene most carefullie recorded for all *posterities*: sith, many other *miracles* (of lesse importance by much) are so precisely put downe in euerie place: namely the *miraculous* deliuerance of *Israell*: the straung wonders in *Egypt*: in the red sea: in the wilderness: in mount *Sinah*, and els where: the wonders recorded in the bookes of *Iosuah*, *Iudges*, *Samuell*, of the *Kings*, the *Chronicles*, and other *histori-*
call

call bookes, wherein all such admirable matters of fact, are purpotele put downe and recorded. All which precedent miraculous actions, being in some of those bookes at the least, so exactlie registred by the spirit of God: it is not to be doubted, but that the miraculous dispossessing of diuels (if any such then) would haue beene likewise moit carefullie recorded, as matters, eyther actuallie, or typicallie performed. But, no such authentick record is any where extant in all the Canonickall scriptures: and therefore, it is verie probable, there was then no such miraculous dispossessing of diuels before the comming of Christ.

Exod. 16. and 17
Exod. 19. & 20
Iosh. 10. 11. 12.
Iudg. 14. & 15.
& 16.
1. Sam. 5. & 17.
1. King. 17. & 18
2. King. 5. & 6.
& 7. & 8. & 19

Exorcistes.

Howsoeuer, such a miraculous manner of curing then, be not actuallie recorded, it is likelie the same was typicallie shadowed forth in the brazen Serpent. Because that Serpent was a liuelie figure of Christ himselfe: who was actuallie to cure the deadlie sting of that infernall Serpent the diuell.

Orthodoxus.

Be it so as you say. Yet, that brazen Serpent, it onelie prefigured the effectuall curing of the serpentine sting of sinne, and not the power of Christ his actuall expelling of diuels from out of the bodies of men: vnlesse happily you imagine, that, as all the Elect were effectuallie wounded with the serpentine sting of sinne: so were they also essentiallie possessed with diuels inherently dwelling within their bodies. Besides that, the brazen serpent was onlie a shadow of that whereof Christ was the bodie: and therefore by that reason, there could be onelie a bare shadow, but no essentiall possessions, or dispossessions before the comming of Christ. Furthermore, if there had (in deed) bin essentiall possessions before the comming of Christ: what then could Christ himselfe haue done more at his comming, then manie others had effected before him? Besides that, if there had beene such miraculous dispossessions before, then surelie, though Christ at his comming, had also (for the declaration of his deitie) dispossessed ten thousand Demoniakes moe then he did: yet, this one exception had bin verie forcible against him from time to time: namelie, that many others before him had performed as much in effect. And therefore no reason, that (for such a miraculous dispossessing of diuels) they should esteeme him to be rather the Messiah, then any of the

rest.

John 15.24.

reit. Moreouer, if there had beene any such *miraculous dispossessionings* before, then had not that beene true which our *Sauour* speakes of himselfe, saying thus: *If I had not done works among them which none other man did, they had not had sin: but now haue they seene and hated, not onely mee, but also my father.* Brieflie, if there had beene such *dispossessionings* before the comming of Christ: how then should our *Sauour* himselfe (by such his powerfull expelling of *diuels*) haue beene so particu-
 Matth. 12.23. Lurlic reputed for that sonne of David, who especiallie was
 and 15.25. to walke vpon the Lion and Adder, and triumphantlie to
 Psalm. 91.13. tread the young Lion, and Dragon vnder his feet?

Exorcistes.

Whatsoeuer you say, I will neuer be perswaded, but that there were *dispossessionings* before the comming of Christ.

Orthodoxus.

See D. Detection,

pag. 110.

pag. 138.

pag. 99.

pag. 162.

Detection. p. 54.

See D. Detection,

pag. 113

Well, be it supposed there were such *miraculous dispossessionings* in *Israell*, before the comming of Christ: yet is it to too absurde, to auouch that those *extraordinarie effects* which apparantlie brake forth in former *Demoniakes*, are purpose-
 lie recorded for infallible ordinarie *meanes*, or *signes*, to discerne soundlie and truelie of all the *succeeding Demoniakes*. Both, because wee are no where *foretold* by the Lord (your selfe also, els where auouching the contrarie) that *diuels* should precitelie obserue but *one*, and the *selfesame methode*, or *order*, in tormenting the *parties possessed*: and, for that also there was then no such vrgent necessitie of any such *meanes*, or *signes* to *demonstrate Demoniakes*. For first, respecting our *Sauour himselfe*, all such *demonstratiue signes* had bin meere-
 lie superfluous: because he verie well knew the *parties possessed* without the weake help of any such sensible, or humane *experiments*. As also, the people they very well might, and did also vndoubtedly know the *parties possessed*: partlie, from the often *reuelations* of the *parties themselves*, partlie, from the deliberate *determinations* of sundrie their approued *Phisitions*, who duelic examining the *order* and *manner* of the *pos-
 sessed mans fits*, could certainly tell them, that the same must necessarily proceed from some *supernaturall cause*. Part-
 lie also from the *outrage* of *Satan* more at the presence of Christ, then euer before: acknowledging him withall, to be the *sonne of the liuing God*. And, partlie also from the *common
 peoples*

peoples proper experience: who hauing throughly experimen-
 ted all *physicall* helpes, and finding such ordinarie or *naturall*
meanes ineffectual for working the *cure*, were driuen to con-
 clude of some other *efficient*, then the common course of *na-*
ture could possiblie afford. Neither did the *parties*, who
 brought the *Demoniakes* to *Christ*, purposelie relate those
 fearefull *vexations*, as the onelie infallible *meanes* whereby
 they truely *discerned* the *party* his vndoubted *possession*, which
 you very fondly imagine: but, they reported them rather as
 forcible *motions*, to incline and *stirre* vp our *Sauours* heart
 vnto some timelie compassionate care for their timely *dis-*
possession, as plainly appeareth. Besides this, the *inference* you
 bring from that *Cananitish* woman whom you quote in your
margine: doth rather maime, then mannage your cause in
quest: ion. For, she was none of the *common* people of the *Iewes*,
 but a *Christian* *profelyte*: verie truely instructed concerning
 a sauing knowledge in *Christ*, as may plainly appeare by
 her holy *confession*. And therefore, there is no doubt but that
 selfesame *Spirit* which had *instructed* her soule so soundlie
 before, concerning the vndoubted true *meanes* for her
 daughters deliuerance: had also *foreshewed* her as soundly be-
 fore, the verie true *nature* of her daughters *maladie*, from the
 which she was then to be *miraculouslie* deliuered by *Christ*.
 Moreouer, if the *common* people of the *Iewes* could not pos-
 sible *discerne* of the *parties* *possession*, but, by some such *sensi-*
ble effects or *signes*, as they had sensible experimented in their
 precedent *Demoniakes*: then, how were those other *Demoni-*
akes *discerned*, of whom no such *sensible signes* at al are recorded
 in *Scripture*? Brieflie, your pretended *obiection* concerning
 the *Iewes*, doth not *concludentlie* auouch, that eyther the
Iewes themselues did vndoubtedly hold an *essentiall* *possession*
 in those their *Demoniakes*: or, that otherwaies it was need-
 lesse for them to seeke vnto *Christ* for his help, all the while
 the *diuell* did but outwardlie *afflict* the *partie* *possessioned*. No, no,
 the *manner* of their speech importeth rather the contrarie of
 that which your selfe doe affirme: namely, that they (hold-
 ing onlie but an outward *vexation* by *Satan*, in those their
Demoniakes) did verie earnestly importune our *Sauour*
Christ for their speedie deliuerance. So then, that your idle
 conceit concerning some certaine true *meanes* or *signes*, for

Mar. 5. 25. 26.

Mar. 9. 18.

Luk. 8. 42. 43.

Mat. 17. 14. 15.

16.

Mar. 9. 17. 18.

Luk. 9. 38. 39.

40.

Mat. 15. 22.

Mat. 15. 22.

Mat. 9. 32. &

12. 22.

Luk. 11. 14.

See D. Detecti-
on. pag. 99. pag.
100. page. 138.
page. 162.
D. Detection.
page. 54.

the *Iemes* to discerne their *Demoniakes* by: is meereley ridiculous. Both, because those your supposed *meanes* or *signes*, are onely recorded as meere *matters of fact*: and for that also, no certaine *rules* to discerne of *possessions* may certainly be concluded, from such vncertaine *effects*. Sith, as itraunge and as admirable *matters* as any you name: may, and doe eftsoones also proceed from the onlie *operations* and *corruptions* of *nature*, as our seauenth *Dialogue* declareth.

Exorcistes.

See D. Doctrine,
page. 3.

Not so, for these *actions* or *passions* I speake of: they are vndoubtedly such as surmount the whole *faculty*, *skil* & *power* of *nature*.

Physiologus.

Giue me leaue (*M. Orthodoxus*) to argue this point. Come on *Exorcistes*, rehearse some few of the *strangest* of those your supposed *actions* or *passions*: which so highly surmounted the whole *facultie*, *skill* and *power* of *nature*.

Exorcistes.

See D. Detecti-
on. page. 100.
page. 136.

With verie good will. First therefore, the *youngman* (hauiing *pinnes* thrust verie deepe into his *legges*, and other parts of his *bodie*) he was without *sense* or feeling thereof: a thing vtterlie impossible to *nature*.

Physiologus.

Galen. Contra
Aristotel.

Hee himselfe hath eftsoones *deposed*, and confessed since then, that he hath felt the *pinnes*, and plucked them forth: although (for the present) he whollie dissembled the *paine*, as if he had beene altogether in a *sensles* condition. Howbeit, because in this, and those other his *deposed* reports which directly doe *croffe* your idle conceit, you vsuallie giue him the *lie*: let vs therefore, the more stricktly examine this your *sensles* opinion, concerning his supposed *sensles* condition. *Gale*ne very flatlie auoucheth, that *sense* is not the *alteration* or *chaung* which is made in the *organon*, or *instrument* of *sense*: but, the *knowledge* rather of that selfesame *alteration*. As for example, if (while I am *attentive* to any thing) one passeth before me, though the very *image* of that partie be truelie receiued into the *Christalline humour* of mine eye, as it were in a *glasse*: yet for all that, I doe not see the said partie so passing before me. Becaule, eyther the *visuall spirit* with the *facultie* thereof, is kept backe in the *spring* & *originall fountaine* of sight: or, for that the *soule* doth not send forth the com-

mon sense into the *eie* (it being els where imployed) without which there can be no *sense*, and so by *consequence*, eyther little or no *paine* at all. Againe, if I be earnestly *busied*, or *attentiuely occupied* about any *matter*, although (at that instant) some one being neere vnto me, should *speake* or *crie* out aloud, yet should not I discern what is *spoken* or *cryed*: because, the *common sense* is imployed & hindred els where. As for example, *Archimedes*, he was so earnestly busied about, *Archimedes*. and so *attentiuely* bent vpon his *Geometricall lines* during the *siege of Syracuse*: as (when the *Citie* it selfe was subdued) he did neyther *thinke*, nor *know* that the same had beene taken before. Againe, some hauing receiued many dangerous *gunshots* in *warres*, yet (being wholie taken vp with *resolution* and purpose to fight) they felt (for the present) no *paine* at all: which pearcing of *shot*, was tenne thousand times more torment, then the *youngman* his pricking with *pinnes*. Now then, if *constancie* and *resolution* in any let purpose: as also, if a strong *imagination* may forcible detaine the *spirit animal* in her originall fountaine: brieflie if the *soule* doth not send forth her *common sense* into any part or member affected, without the faculty of which *common sense* there must needs be in that part or member, either little or no feeling at al, and so by *consequence*, either little or no *paine* perceiued for y present: shal we therefore imagine it straung, & highly surmounting the whole *facultie* and *power* of *nature*, that your pretended poore patient at *Nottingham* (being especially so *resolute* vpon that his pretended purpose) should endure (with very little or no *paine*) the pricking with *pinnes*, and so to dissemble the same for the present, as if he had bin altogether in a *sensles* condition? Yea, and (which more is) must we vndoubtedly conclude, that he was therefore *possest* with a *diuell*, because he felt not the pricking with *pins*? Nay, let vs rather conclude, that he was not *possest*, because he felt not the pricking. For there is no likelihood, and it is a thing vnreasonable, yea, to too absurd, to imagine that the *diuell* should quite take away the feeling of *paine*, from those whome he *actnallie* *possest*eth with a purposed minde no *vexe* and *torment*: no, he would rather *augment* and increase the feeling of *paine*, that their torment See D. Doctrine. might be so much more intolerable to them. And therefore, page. 89. page. this is no *action* or *passion* surmounting the *power* of *nature*: 106.

or worth the recitall to proue your idle conceit.

Exorcistes.

See D. I. Nar-
rat. pag. 19.

Besides this *fencelesnes* of bodie: hee foamed at the mouth like an Horse or a Boare, for a great space together.

Physiologus.

Epilepsie. i. falling sickness

If *foaming at mouth* be a *supernaturall action*: then the parties affected with the *Epilepsie* or *falling sickenes*, these can and doe also effect *supernaturall actions*. Moreouer, if *foaming at mouth* doth vndoubtedlie demonstrate a *diuell* in the partie that foameth: then may we likewise conclude, that euerie such scould as *foames* at the mouth, yea, euerie Horse and Boare, which *foames* at the mouth, hath vndoubtedlie some daungerous *diuell* in their bellie. But, who euer before now hath heard any speech of the *diuell* his white foame? For surelie, if a roaping white foame be some *supernaturall action* or *passion*, surmounting the whole *facultie* and *power* of nature it selte: the same then must needs be the *foame* of some daungerous *diuell* demonstrated so plainly vnto vs, by such *supernaturall occurrents*. Notwithstanding, what might (being well in his wittes) would not deeme it a verie ridiculous toy, to heare that a man (by his *foaming* and *spattle*) may truelie be discernde to be *essentiallie* possesst with a *diuell*? Fie, fie *Exorcistes*, that you should so impudently dare to abuse your poore ignorant Reader. Are these the *supernaturall actions* or *passions*: from whence you so confidently conclude your *essentiall possessions* of *spirits* and *diuels*?

Exorcistes.

See D. I. Nar-
rat. pag. 12.

Nay sir, besides these, he and the rest, they had euery of them some certaine *violent motions* & *stirrings*: and that also without any alteration at al, either in their *pulse*, their *breathing* or *colour*.

Physiologus.

Those their supposed strange *motions* or *stirrings*, they were (it should seeme) at no time so *violent*, but that the poore filie persons then present could easelie stay them: which argueth no such *supernaturall action*, as must necessarily be effected by some *diuell essentiallie inherent* within them. Notwithstanding, be it freelie confessed, that those their imagined *motions* or *stirrings* were (in very deed) so *sodaine*, and so *violent* as you beare vs in hand, yea, and that also without any *change* or *alteration* in *pulse*, in *breathing* or *colour*:

colour: yet, this concludeth no *supernaturall action or passion*. Onely, it signifieth that the *blood* of those parties was *earthie Galen* and *thicke*, and so it could not (on the *sodaine*) be so easilie kindled: which causeth not onely the *pulse* of such persons to be seldome or rare, but euen their *colour* it selfe to receiue no sudden *alteration or change*. Againe, who doth not estoones beholde sundrie *Melancholike persons*, not onely many daies and *moneths*, but also many *yeeres* to runne vp and downe like *mad-men*, crying very strangely, and howling like *Dogges*: without any *alteration or change* at all in *pulse*, in *breathing* or *colour*? Moreouer, very *use* and *custome* helpeth much in these *matters*: yea, and that also, without any *alteration or change* of *pulse*, of *breathing* or *colour*. Your patient at *Nottingham*, he was (by profession) a *tumbler* long before: and therefore, the daily and accustomed *use* of those his supposed *violent motions* or *stirrings*, could procure in his *bodie* the lesse *alteration or change*. Briefly, how many things else may we daily behold in the *variable causes* and *courses of nature* more admirable, more strange and incredible, than these are by much, the which notwithstanding, are neuer attributed to *Diuels*, but to the hidden *secrets of nature* it selfe: as we haue generally declared in our seauenth *Dialogue* at large, and may more particularlie appeare in the seueral *authors* set down in the *margin*. By all which it is very apparant: that this, and the rest are but slender weake *reasons*, to conclude so waightie a *cause*.

Baptista Porta,
in *magic. naturali.*

Leuin. Lemnius
de *occult. natura
re miraculis.*
Mizaldus, &
Fracastorius, in
lib. *Sympathia,*
& *Antipathia.*

Exorcistes.

Well, but what say you to this? Hee was sometimes stretched forth in length, to such an *extraordinarie stature*, as he seemed to exceed in height the tallest man in the *towne*: which thing could neuer be wrought by any *naturall facultie*, or *power of nature*. See D. I. Nar-
ration, pag. 17.

Physiologus.

Howsoever the *partie* reporting had simplie *deposed* this point, may not your selfe (hauing *sense*) be monstrouslie ashamed to penne downe such palpable, such impudent, and grosse *impossibilities*, as neyther *man*, nor *diuell* are able to accomplish but by an vtter destruction of *nature*. Notwithstanding, be it supposed, that some such *vnwonted extention* had then beene effected, as you beare vs in hand: yet, thus

Arist. lib. 8. de
Physic.

then we answer the same. The *partie* intending to reach at the *coard*, being something aboue his *ordinarie height*, hee might therein haue some *extraordinarie* assistance from *nature* herselfe: who endeououring such an *extention*, could not recall her said purpose before shee had come to her vttermost *limites*. For, *whatsoeuer is moued in recta linea*, in the right line: it must necessarilie come to a rest or euer it can take a *contrarie motion*. As for example, a *ball* being directlie throwen against a *wall*: before it reboundeth backe, it *resteth* it selfe against the *wall*. Againe, an *arterie* after the *dilatation* thereof, before it may possiblie make a *contraction*, it *resteth* it selfe. So surelie, all the *arteries* in *Sommers* his bodie, *extracting* themselues towardes the height of the *coard* aforesaide: they must needs rayse vp themselues to their vttermost *extention*, or euer *nature* it selfe could cause them (by a *naturall contraction*) to returne to their former accustomed course: in all which time, that *partie* (beholding the boy at a blush) might imagine him to be of a *supernaturall stature*. And thus you may see some *naturall reason*, for the *youngman* his extending himselfe to such *extraordinarie height*: if (in deede) the same had beene so as the *partie* doth simplie report it to be. Howbeit, because this supposed *supernatural* sight is only reported by a silly poore *woman*, perhaps in a maze whē she saw the same: men may be too credulous concerning those her reports. For, she not seeing such sight till the *afternoone*, it may be some *vapours* arising then vp in her braine, did breed certaine *accidents*, like to *suffusions* or *cloudes*; yea, and the same also in such an vnwonted sort, as the poore *woman* might vndoubtedly imagine, that she beheld the *youngman* from out of his *ordinarie place*, or *stature*: which (with proper *resemblances*) may be liuely demonstrated, especially by the *arte optike* at large, and therefore the same no such *admirable* matter as you beare vs in hand.

Exorcistes.

See D. I. Nat-
rat. pag. 16. the
6. Deponent.

Well sir, besides all this, he was eftswoones of such *supernaturall strength*: as he could hardlie be ruled.

Physiologus.

See D. I. Nat-
rat. pag. 14. 17.

How then came it to passe that some few men or women were able (by their owne *naturall power*) to subdue his saide *supernaturall strength* at their pleasure? You shall hardlie per-

Hyperius in
Method. theo-
log. lib. 2. p. 311
ὁμοθυμα.
Galenus libr.
de Symptomati
differentijs.

perswade mee, that the meere naturall power of a thousand men, may possible subdue the supernaturall strength of a spirit or diuell. Howbeit, if this your supposed Demoniacke had (in deede) beene fast tyed in chaynes of iron, as were the Demoniackes put downe in the Gospell, and could also as easily haue knapt them insunder: you might then more boldlie haue reported, and wee would the sooner haue beleueed, that the youngman (as you say) had beene (in deed) of an extraordinary supernaturall strength, beyond the facultie and power of nature. In the meane time, you may not be angrie, though we esteeme these troubles tales as trifling toys: being altogether insufficient to proue any such, cyther actions or passions, as doe wholie surmount the facultie, skill, and power of nature.

Matt. 8. 28.

Mark. 5. 3.

Luke 8. 29.

Exorcistes.

Why sir, besides the precedent supernaturall actions, the youngman, he was of a supernaturall knowledge: foretelling my coming vnto him, and telling of many things done, the actours themselves being absent.

See D.I. Narrat. pag. 17. 18.

Physiologus.

This is not so supernaturall as you make men beleue. For he might be assisted in those his supposed predictions, and declarations of actions els where effected: by watch-words, by signes, by the insinuations, and speeches of others; by his owne observations, collections, and probable coniectures: yea, and perhappes, by some cunning confederacies with Exorcistes himselfe. Now then all these, and other like helps hee estoones enioying as hath beene deposed by diuers: no merueile at all though those his coining predictions, and declarations of actions, to simple and plaine meaning people, did seeme verie admirable, straunge and miraculous. Although yet with the circumspect and prouident beholders, there was in them no straungnes at all: but such as might easily be effected by the meanest of wit, with the help of a cunning confederate. For, if Bankes (by his continuall practise) had brought his blacke Horse to such exquisite knowledge, as that (by the onely sight of his masters eye, by his words, and many other experimented observations and rules) he could, and did estoones effect such admirable matters, as many of the beholders did imagine him to be rather a black diuell, then

D. Detection. pag. 93.

Bankes and his blacke Horse confederate.

an *Horse*: why should we wonder at all, that two cunning companions confederate together before, should conclude such a *course* betweene themselves, as the *one* (by the help of the other) should prognosticate such straunge and incredible *euents*, as that the sillie poore *hearers* would rather deeme him some *supernaturall* Cole-prophet, then any naturall cosining companion. So then this argueth no such *supernaturall knowledge*, as you would make vs belecue. Howbeit, if hee had spoken eyther *Hebrew* or *Greeke*, neuer hauing learned those *languages* before: that had beene in deed a very certaine argument of some *supernaturall knowledge*, and might very probably haue concluded some possession by *Satan*.

Exorcistes.

Why sir, hee spake *Latine* I assure you: saying thus. *Ego sum Deus. Ego sum Rex*. Yea, and (which more is) he spake (for a good space together) with an hallow voice in his *bellie*, his *mouth* neuer closed, but stretched wide open.

Physiologus.

It should secme he was onelie *possest* with some poore *pettie diuell*, that had no more *Latine* in store. Howbeit, if the *diuels memorie* had failed him, the best is, the *boy* himselfe, he had learned that *Latine* at schoole, many yeares or euer the *diuell* and he grew acquainted. As for speaking with an hollow voice in his *bellie*, whatlocuer it pleaseth your selfe to put downe with your *penn*: very manie notwithstanding haue *iudiciallie depofed*, that he spake as *distinctlie*, and as orderlie as other men doe. But, be it supposed he spake in such sort as you say: doth that argue necessarily some *diuel* in his *bellie*? So, euerie paltrie *ventriloquist* must become a *Demoniak*s. *Hippocrates* maketh mention of the wife of one *Polemarchus*, who spake in her *bellie*. Iohn *Gorreus*, hee saith, that such as speake in their *bellie*, in *Hipocrates*, they are called *ιγλαειμυδοι*, that is, *persons* which speake in their *bellie*; their *mouth* and their *lippes* being closed. *Fetius*, he writeth, that the great *Adrian Turnebus* affirmed in his *reading chaire*: that hee had seene a *Rogue*, who (without eyther opening his *mouth* or stirring of his *lippes*) did with his *bellie* alone make such a sound, and vttered such a *sensible voice*, as both pleased the *hearers*, and gainde to himselfe great store of *money* by the *practise*.

See D. i. Narration, page. 19.

See H. Discouerie, p. 253. 254. Ibid. pag. 215.

See S. Harfnet's Discouerie, lib. pag. 227.

Iul. Scaliger contra Cardan. Exercitat. 258.

Hippocrates in Epidem. lib. 5. sent. 58.

Iohan. Gorreus in definitionib. medicinal.

Fetius, in aconomia.

Hippocratin. Aug. de Cinit.

Dei lib. 24. cap. 23.

practise thereof. If therefore these be the *supernaturall actions* whereupon you so greatlie relie, for the vndoubted confirmation of those your supposed *essentiall possessions*: I am sorie for intercepting M. *Orthodoxus* his course. Both, because these things are to too course and ridiculous, to conclude such a *cause*: and for that also, they were not in such sort effected, as they are by your selfe in your published Pamphlet reported.

Exorcistes.

Howsoever you would gladlie discredit the truth of the *Historie*, the same could not possiblilie be false: it hauing the vndoubted truth thereof so carefullie reported with euerie *circumstance*, and the same also most soundlie *deposed* vnto, by diuers *Deponents*.

See D. Doctrine, pag. 3.

Orthodoxus.

Why man, the very *matters* themselves, they were nothing so straunge as the *Historie* reports them to be. For, how admirable soeuer they seemed at first in the *beholders eyes*: yet, the *Deponents* themselves (deposing with some better deliberation, their supposed straungnes a fresh) they haue since then more aduitedlie reformed their *oathes*, and *deposed* the contrarie. Namelie, that now (by their better enlightned *iudgements*) they doe plainely perceiue all those the former supposed *supernaturall actions* or *passions*: to be but meere counterfeite *toyes*, and plaine *cosoning practises*. And therefore, whatsoeuer your selfe may happily imagine concerning the supposed infallible truth of that *Historie*, so carefullie reporting those seuerall points, with the seuerall *circumstances* appertaining thereto: yet, the very best that wise men may thinke of that *Historie* is this. Namely, that the *writer* thereof, reported those *matters* as then only they seemed to be; but not as they were indeed and in truth. Besides that, other *Histories* are therefore credited, because they report nothing in *nature impossible*: or if happilie they doe, yet then they plainely demonstrate how the same was effected. Moreouer, whereas you tell vs, that the *truth* of the *Historie* hath beene *deposed* vnto: our answer is this, so hath the supposed *truth* thereof, bin truely *deposed* against, howsoever you your selfe (in your accustomed *charitie*) doe charge the *Deponents* themselves with open periuire. And therefore

H. Discouerie, pag. 207. 208. 209. 210. &c. Item lib. 4. pag. 256. 257.

See D. Detection pag. 156. and pag. 168.

therefore (notwithstanding that your exceeding great care for the truth of the *historie*) the *matters* reported therein, they may be vntrue.

Exorcistes.

See D. Doctrine,
pag. 4.

But sir? the *Magistrates*, they haue not hetherto punished the *reporters* themselves, for *seducers* and *reporters of lies*: and therefore, why should not the published *historie* be reported for truth?

Orthodoxus.

As though (because some sillie poore *persons* reporting those *matters* as they verily supposed the same to be) the *Magistrate* therefore, he must with no lesse seueritie, *censure* such flying reports, then if it had beene (in deed and in truth) for a meere matter of fact: or els, those *matters* themselves (to flyinglie reported abroad) they must necessarilie be intertainned for infallible truths: or as though, because the *Magistrate*, either in mercie will not, or, in some negligence doth not seuerelie punish the *reporters of lies*: therefore, those their reported *lies* escaping unpunished, must (hand ouer head) be esteemed infallible truths. Or, as though, because the due punishment for such *seducing and lying reporters* be prolonged a time: therefore (in the meane time) the *historie* it selfe (affoording such false and lying reports) must necessarilie be reputed an *authenticall historie*, notwithstanding the *principall parties*, and the *Deponents* also themselves haue *iudiciallie* deposed the contrarie. Neither doth the principall *partie* reporte any impossibilitie of himselfe, as you would haue vs fondly imagine: because, it is vndoubtedly possible, and we make no *question* at all, but that he did *counterfeite*. And so (notwithstanding those your thirtie *Deponents* in store) that which the *historie* reports concerning those your supposed *supernaturall actions*, or *passions*, it might be vterly false.

Exorcistes.

See D. Doctrine,
pag. 5.

Yea, but I am sufficiently able (notwithstanding the *Partie* his impudent denials) to proue (by the apparant *signes* put downe in the *Scriptures*) that he was vndoubtedly possessed of *Satan*.

Orthodoxus.

When you haue substantially proued vnto vs, first, that those

those your pretended *signes* put down in the *Scriptures*, were purposedlie recorded by the *spirit* of *God*, for certaine, and infallible perpetuall *meanes* to discern truly of *essentiall possessions*, and then next, that those fallie imagined *signes* in your counterfeit *patients*, were euery of them, as vndoubted effects of such a *possession* as were any of the other recorded in *Scripture*, of an *actuell possession*: then you say something vnto vs. Howbeit, this your exceeding great labour to proue your supposed *essentiall possessions* from *Scripture*, by the particular effects of *parties actuallie possessed* in *Scripture*: it might (we verely suppose) vntill then, haue been very well spared. Both, because those pretended *Scripture signes* were neuer put downe as any certaine *demonstratine rules*, to discern of your supposed *essentiall possessions*, which we haue proued before: and, for that also we doe freely acknowledge an *actuell possession* in the daies of *Christ*, howsoeuer we doe flatly deny an *essentiall inherencie* of *Diuels* in the possessed mans *bodie*, or *mind*, as in our third and sixt *Dialogue* is plainly declared. Moreouer, be it supposed, that thole selfesame effects of *Demoniakes* recorded in *Scripture*, were (in deed and in truth) the vndoubted true *meanes* to discern truly of *actuell possessions* then: yet doth it not necessarie follow, that they are now also the vndoubted true *signes* of an *essentiall possession* in *Sommers*. Both, because *Sommers* himselfe hath no *H. Discoverie*, lesse freelie confessed, then *iudiciallie deposed* his counterfeite *pag. 177. and* carriage in all things: and for that also, the possession of *Diuels* *pag. 294. and* whatsoeuer, is ceased long since, as in our teuenth, and *pag. 297.* tenth *Dialogues* hath been sufficiently shewed.

Exorcistes.

If this be all you are able to say, concerning the infallible *signes* set downe in the *Scriptures*: your *answere* is weake.

Orthodoxus.

The *answere* already auouched, might be fully sufficient to stay the violent *streames* of these your outrageous *courses*. Notwithstanding all this, least happily (by our voluntarie *silence* to these your supposed *signes* expressed in *Scripture*) you might, either fallie flatter your selfe, or fondly imagine, that we are forced to *silence*, because, now you doe in very deepe, *Aiacis clypeo tympanizare*: encounter our forces
with

See D. Doctrine,
pag. 5.

D. Doctrine,
pag. 6.

See D. I. Nar-
rat. at the latter
end of the trea-
tise.

See D. Apolo-
gie, pag. 9.

See D. Doctrine,
pag. 6. to 17.

See D. Doctrine,
pag. 16.

with such a dangerous two edged sword as killeth downe right : let vs therefore consider the matter so much the more exactlie, & see whether the Lord (by those your pretended *Scripture signes*) hath pronounced a *definitive sentence* flat on your side, or not. And herein, we will first examine those the supposed *signes* theselues: & then, next your orderlie applying of those selfesame *signes*, to that your pretended purpose. Your supposed *signes* of possession are of two sorts; namely, either *written* or *experimented*, or rather (if you will haue it so) they are, either *canonicall* or *apocryphall signes*. Your *written*, or rather (if you will) your *canonicall signes*, they are those which your selfe would *forcible* straine from the sacred *Scriptures*. *Forcible* I say, both because there are no such matters establisht in *Scripture*, for infallible *signes* of future possessions, as we shewed before: and for that also, if some such could be soundly produced from *Scripture*; yet these your published *signes*, they keepe no such certaintie in themselves, as may certainly conclude any certaine established meanes, for the certaine discerning of *essentiall possessions* to the end of the world. No surely, these your published *signes*, they doe ebbe and flowe with the *Moone*; hauing sometimes their *redundancie*, and sometimes their *diminution*, as best pleaseth your *humour*, to make them proportionable with this your pretended purpose in hand. For first, in y^e your primary imprinted *Narration* (the *Moone* being then in the full) it was so full *Sea* with those your supposed *signes* of *essentiall possession* in *Sommers*, as they flowed iust to three and twentie in number. Then next, in your printed *Apologie* (the *tyde* being fallen, it should seeme, to some lower ebbe) they did forthwith forgoe at that ebbe, full five of their former rate, and, onely became but eighteene olde *ledgers*, as may very plainly appeare. And yet now in this your *Doctrine* of *possessions* (wherein all things must needs be esteemed, as the vndoubted true *Oracles* of *Apollo Pythius* at *Delphos*) they doe sodainely flowe to a fuller *Sea* then euer before; being now newly amounted to nineteene in number. Whereunto also, if we adde (as needellie we must) those your owne seuen *experimented* or *apocryphall signes* of possession: then doe they arise fully to sixe and twentie in the whole. Surely, if there doe shortly fall into your hands another fresh *Demoniake*,

make, affording some new coined *signes* of *essentiall possessions*: it is not to be doubted, but that (in your next new coined *Pamphlet*) we shall haue iust one and thirtie *signes* of such a *possession*, and then (I belecue) *the game will be hit*. Howbeit, in the meane season, such palpable vncertainties (especially in the very *principles* and *rules* themselves) doe plainelie *Prognosticate* (to so many as are not purposeelie blind) that this your new found *Cabalisticall craft*, concerning the deepe and *mysticall arte* of *Dimittie*: is nothing elie in effect, but a meere *Cabalisticall cogging conceit*, or rather a verie nimble and craftie conueyance of *Legerdemaine*. And therefore, those your supposed *Scripture signes* (continued from the sixt to the seuenteenth page) they might (I assure you, for any thing hitherto heard) very well haue been spared: were it not, that your selfe (in setting them downe) did purposefully intend to set forth to the world your *circular follie*. Who (rather then it should be supposed you did want your proper *Antagonist*, to incounter with these your supposed *signes* of your pretended *essentiall possessions*) would euen purposefully *rosse your owne selfe*, to make some sport with your selfe. For, first (in the first page) you make *Scripture signes* the only assured *meanes*, to discerne truely of *essentiall possessions*: and then next (in the sixteene and seuenteeene pages) you doe to too presumptuoullie put downe your owne *experi-*
mented, or rather your *apocryphall signes*, to be euery way as vndoubted demonstrations of such an *essentiall possession*, as any of the other expressed before. The which presumption of yours, your very friend (I meane *M. Darel* himselfe) hath censured thus. *Oh monstrous impietie! is not the Lord Ie-*
sus (trowme) very highly beholding to this presumptuous *Exor-*
cist, that dareth euen in his very *Doctrine* of *possessions* and *dis-*
possessions, thus presumptuously place the *signes* which *Christ Ie-*
sus hath giuen in his holy word of one possessed, among those his owne *apocryphall signes*, which are but vncertaine and doubtfull? If happily you be offended with the peremptorie *Censurer* of this your presumptuous *practise*: you must (for any thing I know) be faine to pull your selfe by the nose. And this in effect, for your pretended *signes* of *essentiall possession*.

Exorcistes.

Verie wel: and what say you next for my applying of those
 selfe-

See D. Doctrine,
page. 5.

See D. Doctrine,
page. 16. & 17

See D. Doctrine,
pag. 22.

See D. Doctrine,
pag. 6. & c.

selfesame signe: to my speciall purpose.

Orthodoxus.

This (in effect) is that which I say to the same: namely, that your presumptuous applying of these particular signes set downe in the Scriptures, to those your particular pretended patients, from the sixt to the seuenteenth page (as before) is an intolerable trifling with truth: deseruing rather a iudiciall censurer, then any logicall confuter. Neyther (when you haue done what you can) will this your filthie prophanation of Scripture (in any possibilitie) be made to support the ridiculous and idle frame of your palpable fooleries, from a most fearefull downefall before you beware: they are so diuerly opposite among themselues, and the one so cruellie cutteth in sunder the throat of another. For, behold (I beseech you) what vnreconcilable garboyles, your owne penne hath rashly procured among those your pretended true signes of your essentiall possessions? First, those your phantasticall Demoniakes, they haue sometimes a supernaturall strength, and knowledge: yet sometimes againe, they only but seeme to haue so. Sometimes they hurt, but hurt not at all: for though Satan can hurt, yet he hurts not for sooth: although yet, wee haue sometimes seene the contrarie; for, *Darling was so sore hurt*, that he was lame for thirteene weekes together. Againe, sometimes they seeme to be senses, but are not senses: to see, but see not at all: to heare, when they heare not: to speake, when they speake not: to strike with their hands, when they strike not: to walke with their feet, when they walke not at al. Yea, and (which I belecue is a wonder of wonders) fire is sometimes no fire: I meane it will sometimes burne, but yet not burne at all, if wee dare credit your penne, in reporting these parabables, or rather these paltrerie phantasticall fooleries. For what is this els in effect (I beseech you) but euen most impudently also to auouch vnto vs, that those your pretended patients, they seemed sometimes to foame, but foamed not: to cry out aloud, but cried not at all: to wallow, but wallowed not: to swell, but swelled not: to be left for dead, but were nothing lesse, and so forth? For surelie, where the causes themselues are onely in a seeming shew; there the effects can neuer be trulie in a shewing substance. But good Exorcistes, neuer go about (by any your bewitching perswasions) to make vs belecue any of these your cabalisticall

See D. Doctrin
from page 6. to
page 17.

See D. Doctrin,
pag. 14. & 16.
See D. Detecti-
on pag. 100.
See D. Doctrin,
pag. 17.
See D. Doctrin,
pag. 9.

See D. Detecti-
on, pag. 129.

See D. Detecti-
on, pag. 163.

sticall conceits or phantasticall effects, in those your phantasticall patients: vnles you will freely permit vs withall to conclude, that those the pretended effects of all those your supposed essentiall possessions, they were onely but phantasticall effects: and so consequently, but phantasticall signes: but phantasticall possessions and dispossessions: brieflie, but the phantasticall deuises, of a phantasticall Exorcist: intending (by those his phantasticall fooleries) to replenish the world with phantasticall fooles. For, would you not (in good sooth) imagine vs all to be out of our wits: if you could make vs belecue, that the maister diuell himselfe with all his adherents, were able to make a thing essentiallie existing in nature, eyther to be, or not to be, whē it pleaseth himselfe: or, that he can cause (at his pleasure) the same thing, so existing in nature, to receiue anie other proportion, qualitie, shape or forme, then that which was primarilie appointed for it, and, euen naturallie infused into it by the first creation of God? As in our fourth and fift Dialogues we haue handled at large. Well, notwithstanding all this, we must be forced to account al these the precedent phantasticall fooleries, for infallible truthe: if (forsooth) wee dare credit your bare report, concerning such admirable matters. And surelie, there is some reason we should harken vnto them at leasure: you your selfe especiallie hauing here shewed your selfe the most admirable mirabilist, among all the mirabilistes vnder the heauens. Here is (I trow) not only mirandum and miraculum both, but (which more is) mirabiliter mirificissimum: I meane, a very world of wonderles wonders. Howbeit, these your pretended signes of essentiall possessions, with their phantasticall or fond application to those your supposed Demoniaces, being (in verie deed) meere matters of fact, and so, beyond the compasse of our Commission, wee leaue them therefore to M. Harsnet, and Thyrens the Iesuit, with whom you are hotely disputing these points: and will be I perceiue (so grosse is your impudencie) vntill publike authoritie doe eyther determine the contrarie, or appoint you and vs, to debate your question afresh, concerning the essentiall possession of diuels. Wherein, when you haue substantiallie prooned: first, that our Sauour Christ hath vndoubtedly established those selfesame supposed signes of actuall possessions See D. Doctrine, recorded in Scripture, to be for euer, the vndoubted true pag. 19. 20.

meanes, to discern soundlie of *essentiall possessions* to the end of the world. And then next, that the *pretie phantasticall effects* pretended from those your *phantasticall patients* were vndoubtedlie, euen one and the same with the other: that they proceeded apparantlie from one & the selfesame *cause*: and were also, *essentiallie* effected after one and the selfesame *manner*, without eyther *cosenage* or crafty *conueiance*: then conclude (as you doe) from the *effect* to the *cause*, and spare not. In the meane time, you must giue vs good leaue, to doubt of their *truth* as we haue hitherto done; and must doe (I belecue) for any thing you are able to alleadge to the contrarie. The rather, because the *Euangelist* (we doubt not) doth put downe all those which you call *Scripture signes*, as onely *meere matters of fact*, in the *parties possessed then*: and not as infallible *meanes* to discern soundly of your *essentiall possessions now*, as we shewed before.

Exorcistes.

See D. Doctrine, pag. 19. Nay sir, the *Euangelist* doth not barely report them, as *meere matters of fact*: but, puts them downe also, as *rules of doctrine* and *directions* for the *Church*, to discern truelie of *essentiall possessions now*.

Orthodoxus.

How are you certaine hereof?

Exorcistes.

See D. Doctrine, pag. 19. Why sir? I conceiue it so: therefore, no doubt it is so. *αὐτοῖς ἔφα.*
Ipsē dixit.

Orthodoxus.

Oh *irrefragable argument*! *autos epha, ipse dixit*: *M. Exorcistes* himselte hath spoken it: therefore, all the *wisedome* in the world will neuer be able to impugn the *impregnable truth* thereof. Howbeit sir, I for my owne part, conceiue it not so: therefore the same is not so. How now *Exorcistes*, here is *Pythagoras* against *Pythagoras*: who I beseech you, shall be *umpier* betweene them?

Exorcistes.

Mar. 9. 21. Surely, the very words of the text. Wherein our Sauour sayth not, *how long hath thy sonne beene possessed*: but rather, *how long hath thy sonne been thus handled*? Making (you may plainelie perceiue) such his *manner of handling*: an infallible *signe* to discern soundlie of all future *essentiall possessions*.
See D. Doctrine pag. 19.

Orthodoxus.

You labour, to proue your idle conceit, from a plaine text of Scripture: but accursed be that glosse, which corrupteth the text. For the question which Christ propoundeth there to the father of the child, respecteth onlie the first time of that accident, and not the manner or forme of his handling: as very plainly appeareth in the wordes of the text, saying thus, how long time is it? *ous touto gegonen auto*: that is, since this thing befell thy sonne; or since this thing happened to him: or since this came to passe: or since this vexation first seased upon him? Thus you see the verie words of the text, and the purest translators doe simplie referre that demaund of Christ to the verie time it selfe, not to the manner of that accident: and therefore (were it not that you would gladlie draw in your essentiall possession, as it were by the eares) all wise men would wonder you should so corruptly abuse the plaine text. Howbeit, this is not all, for (besides this your purposed corrupting of Scripture) you doe also verie presumptuously adde to the text the wicked inuention of your own idle braine, by foysting these words (*in him, or a diuell in him*) into the very text it selfe: and so you enforce the holy Scriptures to speake what you please, saying thus. How long is it since thy sonne hath had essentiallie a diuell within him? And this no doubt, of a very set purpose, to vnderproppe your senseles opinion of essentiall possessions: there being no words in the text, importing such matter, or tending that way. For Matthew reporting that *Storie* saith onely thus: *He is lunatike, or sore vexed. Luke* saith, *a spirit taketh him. Marke* saith, *He hath a dombe spirite*: Loc, this is all that the *Euangelists* write of that matter. How therefore are you able (from al, or any one of these places) to conclude a *Diuell* essentiallie inherent in the bodie of the Child? Nay rather, why should we not boldlie conclude the quite contrarie? Namely, that the *Diuell* did onely but actuallie vex and torment him: and therefore, from hence (you see) there ariseth no rule of Doctrine or direction, to discerne truly of essentiall possessions.

Exorcistes.

Why sir, there is a medicine left for the curing of essentiall possessions: therefore there is a meanes giuen to discerne soundly of such a possession. Otherwaies, what use of a medicine:

E

where

*Maledicta
gl-ssa. que cor-
rumpit scriptum.*

*Mark. 9. 21.
αὐτὸ τὸ πρῶτον
αὐτῷ.*

*Pagnine, ex quo
ei hoc accidit.*

*Beza, quod hoc
accidit ei.*

*Montanus, ut
hoc factum est.*

Math. 17. 13.

Luke. 9. 36.

Mark. 9. 27.

*See D. Doctrine,
pag. 19.*

where there is no meanes at all to *discerne* of the *maladie*?

Orthodoxus.

Ignotum, per Ignotius.

See D. Doctrine, from pag. 20. to pag. 25.

Perceiuing the plaine *text* of *Scripture* to be directlie against you : now you compasse your *matter* about with a quite contrarie *course*. Labouring with tooth and nayle, to proue *ignotum per ignotius*; a matter vncertaine, by a thing more vncertaine : and so, in seeking to lay out your *matter* apparantly, you make it more obscure then it was at the first. For, if there be no *medicine* left for the *cure* : then (to vse your owne reason) there is no meanes to *discerne* the *disease*. Whether there be now such a *medicine* as your selfe doe imagine : will hereafter appeare, when we come to entreate of that point. In the meane time (leauing *Thyreus* and your selfe to dispute the infallible *signes* of *possession*) we expect better *reasons* at your hands, for the prooffe of your supposed *essentiall* *possessions* : or require at the least, your present *submission*.

Exorcistes.

See D. Doctrine, pag. 25.

Why sir? those eight *Demoniakes* we speake of, they were vndoubtedly *dispossessed* by *prayer* and *fasting* : therefore *essentiallie* *possessed* of *Sathan*.

Orthodoxus.

They were not *essentiallie* *possessed* of *Satan* : therefore not *dispossessed* at all by *prayer* and *fasting*. Howbeit, least you should thinke I doe now but put edge vnto edge : goe to, be it supposed they were so *dispossessed* as you say : that onely proueth they were *possessed*, not that they were *essentiallie* *possessed* of *Satan*. For *possessed* they might be : though the *Diuell* not *essentiallie* *inherent* in any one of their *bodies*, which is the poynt we dispute of.

Exorcistes.

See D. Doctrine, page. 26.

Their speedie deliuerance doth argue an *essentiall* *possession* : for had they been onely but *outwardlie* *afflicted* of *Satan*, they had not been so presently deliuered as they vndoubtedlie were.

Orthodoxus.

Nay rather, if they had (in deed) been *essentiallie* *possessed*, as you say ; the *Diuell* would haue been the longer in driving out : for *possession* (we commonly say) is fully as good as eleuen points in Lawe. Perceiue you not therefore how absurdlie you

you reason, when you affirme it more easie to deliuer a man essentiallie possessed of Satan: than to deliuer a man not possessed at all? For very certaine it is, that if one and the selfesame working power for the dispossessing of Diuels, doth (with equall expedition) both outwardly and inwardly concur in that speciall busines, it will bring forth euen one and the selfesame effect: and therefore, why should not that worke whatsoeuer (whether outward or inward) be then forthwith accomplished with like speedie deliuerance?

Exorcistes.

Because prayer and fasting being vsed herein, this disease, See D. Doctrines. it hath a more particular, a more absolute, and a more certaine promise of speedie deliuerance: then any other torment of bodie or minde inflicted by Satan.

Orthodoxus.

You doe either most stranglie forget your selfe, or very rashly auouch you care not what. For, hath not euery speciall torment elle inflicted by Satan as particular, as absolute, and as certaine a promise as this your pretended possession; that particular promise especially being implicatiuely considered in that selfe same generall promise, which the Lord hath vndoubtedly giuen to ech faithfull resistance of Satan? Now then, if generally all, then more specially euery particular torment inflicted by Satan (the same being faithfully resisted) shall vndoubtedly receiue grace from aboue, for a like speedie deliuerance: so farre forth especially as seemeth good to the Lord. Notwithstanding, it may be (and very likely it is) you will answere vs thus. All the externall torments inflicted by Satan, they haue onely a promise conditionally, namely, if the same seemeth good to the Lord: howbeit the essentiall possession of diuels being an internall torment, it hath a promise more absolutely, I meane (in plaine English) whether God will or not. This you auouch in effect throughout all your pamphlets, in sundry places: therefore proue this assertion soundly, by either Scripture or reason, and the conquest (I assure you) is your owne. Notwithstanding (howloeuver Exorcistes surmiseth the contrary) we doe confidently auouch, that all externall torments whatsoeuer, inflicted by Satan, they haue so much more certaine promise of speedy deliuerance then these your supposed essentiall possessions: by how much that their

Eph. 4. 27.

Iam. 4. 7.

1. Pet. 5. 8.

See D. Doctrine,
pag. 26.

See D. Doctrine,
pag. 26.

Petitiio princi-
pij.

See D. Doctrine,
pag. 26.

Iob. 20. & 21.

Iob. 20. 27.

See D. Doctrine,
pag. 26.

See D. Doctrine,
pag. 26.

said *promise of speedy deliuerance*, is more apparantly and more certainly auouched to them, then is any to these your pretended *essentiall possessions of Satan*. For, howsoeuer you may possibly beare vs in hand there was some gracious promise of *speedy deliuerance* graunted freely vnto it *in tenebris*, I meane in some secret corner: very certaine we are (whatsoeuer you prate) that, there is no apparant precept or promise concerning such matters, throughout the whole *Scriptures*, as shall more plainly be proued, when we come to that point. And therefore, that fillie poore instance, where-with you endeouour to proue a more *speedy deliuerance* from those your pretended *essentiall possessions* (that selfesame instance arising especially from those your particular actions, now iustly called in question) it concludes not your cause, howsoeuer therein you doe but triflingly collude with your ignorant Reader; no, no, it is onely a pitefull begging of that you should proue. For, we flatly auouch. that those your eight pretended *Demonickes*, they were not so possessed at all: and therefore, nor dispossessed by your prayer and fasting. Briefly, when you are able as *substantially to demonstrate* the vndoubted certaintie of your *essentiall possessions*, as *Christ* hath vnanwserably established the infallible truth of his glorious resurrection: we will then (by the grace of our God) endeouour our selues to become therein also, not faithlesse, but faithfull *Thomasses*. In the meane time, you must be content, though we also accord, and iumpe iustly with those your other *Antagonistes*, who doe purposely reiect your phantasticall opinion of *essentiall possessions*. Moreouer, we doe here aduertise your selfe withall, to wonder no more, that the learned-men of our land should be of a diuers iudgement to yours: vntill you haue exactly considered, and fully answered our former *Dialogues*. Againe, we would wish you to forbear from those your insolent vaunts, concerning your hauing of *Scriptures* and *Fathers* fully on your side: vntill you haue sufficiently answered the seuerall *Scriptures* and *Fathers* set downe in our *sixt Dialogue* at large. Briefly, we would haue you surcease from that your shamelesse pretending of *common experience*: vntill you haue flatly confuted whatsoeuer our seuenth *Dialogue* setteth downe to the contrarie. Yea, and all these the former *forbearings* we would haue you so much the rather

rather to performe : by how much we see it is nothing repugnant to the nature and will of God, to denie your supposed essentiall possessions, especially now in these daies of the Gospell.

Exorcistes.

Oh yes sir, the Lord he hath threatned wonderfull iudgements both written and *unwritten*: therefore, he hath also threatned the essentiall possession of spirits and diuels. See D. Doctrines. pag. 27.

Orthodoxus.

Or euer I answer the very point of your argument, I must necessarily censure a little, as wel your inconsiderate quoting: as also your vnconscionable abusing and prophaning of Scriptures. For first, in *Deuteronomie*, we must in any case accompt your essentiall possession of diuels, some *unwritten* wonderfull iudgement: howbeit, in the *Reuelation* forsooth, you will haue vs esteeme of the same, as of some written iudgement of God. And thus, betweene written and *unwritten* you keepe such a coyle: as men must neuer be quiet, before the supposed essentiall possession of diuels be deemed, if not a written, yet some *unwritten* iudgement of God at the least. But goe to, propound your owne argument. Deut. 28. 61. Reuel. 22. 18.

Exorcistes.

I propound it thus. All wonderfull iudgements (whether *unwritten* or written) are vndoubtedly threatned to disobedient persons. But, the essentiall possession of diuels is some wonderfull iudgement of God *unwritten* or written: therefore, the essentiall possession of diuels is vndoubtedly threatned to disobedient persons. See D. Doctrines page. 27.

Orthodoxus.

I doe first answer your proposition thus. All such wonderfull iudgements as the Lord in his eternall counsell hath decreed for iudgements: those (whether *unwritten* or written) are vndoubtedly threatned to disobedient persons. Then next I denie your Assumption, namely, that the essentiall possession of diuels is any such wonderfull iudgement, as the Lord (in his eternall counsell) hath decreed for a iudgement; neither will you euer be able to proue the same. But goe to, admitte (by the way) your argument were currant in euery point, which will neuer be proued: what then? how doth this conclude your supposed essentiall possessions now, in these daies of the Gospell?

Exorcistes.

Oh yes sir, if you admittethe *premisses*, I doubt not to proue that *Consequent*, by a necessarie *prosyllogisme*, in this following order. Whatsoever *wonderfull iudgements* (*unwritten or written*) are perpetually threatned to the disobedient persons, those *iudgements*, they are also perpetuallie inflicted vpon the disobedient persons. But, *essentiall possessions* (being some *wonderfull iudgement unwritten or written*) are perpetually threatned to the disobedient persons: therefore *essentiall possessions*, they also are perpetually inflicted vpon the disobedient persons.

See D. Doctrine,
pag. 27.

Orthodoxus.

The *proposition* of this your necessarie *prosyllogisme*, it halteth downe right: and will neuer be made to goe currantly an end with all the cunning you haue. For then, all the *wonderfull iudgements* of God whatsoever (whether *unwritten or written*) being perpetually threatned against, must also be perpetually inflicted vpon the disobedient persons: and so (by *consequence*) there should be no saluation for any in *Christ*.

Iob. 9. 2. 3.
Psal. 130. 3.

Exorcistes.

Why sir, the *essentiall possession* of *diuels*, it is onely but a *corporall iudgement*: and inflicted vpon men in this *present life*.

Orthodoxus.

Then is the same also but a *conditionall and temporarie iudgement*: and may not be auouched perpetuall. For, where the *condition* of the *iudgement* it selfe is not perpetuall: there also the *perpetuitie* of the *iudgement* falles flat to the ground.

Exorcistes.

See D. Doctrine,
pag. 27.

Though the *essentiall possession* of *diuels*, be (in deede) but a *temporarie iudgement*: the Lord notwithstanding, he may now (in these daies of the *Gospell*) inflict the same vpon some, if so it seemeth him good.

Orthodoxus.

And, he may cease to inflict the same vpon any for euer, if so it seemeth him good: which is euery way as likely and as probable, as that which you say your selfe. Howbeit, because this is not to *answere* in deede, but rather to *hacke sword with sword*: we will therefore, more exactly examine the very point of your *argument*, which I take to be this, namely, the

the Lord he may now inflict the essentiall possession of diuels vpon some, in these daies of the Gospell. What then? therefore he doth now also inflict the same vpon some? that followeth faire and farre off. Although yet, this in very deed is your *unanswerable argument* throughout your whole pamphlets almost, as all men may plainly perceiue that shall exactly consider the same. Wherein (like a superexcellent *Logitian*) you doe but blindly reason, from a bare may-bee, to the being of a thing indeed; which concludeth as iustly as *German's lippes*, that it oode seuen miles distant asunder. Howbeit, if you will haue it (in any case) accompted an *irrefragable reason*: then, what say you to another of mine, being cast in one and the selfe same mould with yours, thus. The skie may now fall, and so shall we haue great store of *Larkes*: therefore, the skie is now false, and we haue great store of *Larkes*. If your selfe were forcible constrained to feed vpon the onely most admirable fruite of such a phantasticall sequell, till you haue fully confirmed your cause in hand: it is to be greatly feared, that the very faintnesse of body would force you to desist from your labors, before you had finisht your *businessse*.

A posse, ad esse: non valet consequentia.

Exorcistes.

Not so. For, there is as great cause the Lord should inflict this iudgement now: as at any time heretofore.

See D. Doctrine, pag. 28.

Orthodoxus.

It is vtterly vntrue. For, the manifestation of Christ his Deitie, and the confirmation of his glorious Gospell were the maine causes of possession in Christ his time: those causes being ceased long since, how should the effect it selfe be still continued? So then, the maine ends of possessions being long since determined: who seeth not lesse cause of inflicting that *temporarie iudgement*, especially now in these daies of the Gospell? But, be it supposed there were now as great causes of such a wonderfull iudgement as euer before, what then? Seeing the same (as you lately confessed) is onely but a conditionall or *temporarie iudgement*, and therefore, to be then and there inflicted, when and where it seemeth good to the Lord: from whence haue your selfe receiued this large Commission, that you dare thus proudly presume to limitt forth the Lord his times and his seasons, for the seasonable inflicting of this your supposed most wonderfull iudgement? The onely wise

See D. Doctrine, pag. 31.

Isa. 40. 13. 14.
 Wis. 9. 13. 14.
 Rom. 11. 34. 35.
 1. Cor. 2. 16.
 See D. Doctrine,
 pag. 30.
 Rom. 12. 3.
 Deut. 29. 29.
 1. Cor. 4. 6.

God, he standes in no neede of your *counsell* and *direction*: concerning the *timely inflicting* of this one, or any other of his *temporarie iudgements*. For, who euer taught him how to dispose of any his *indiciall proceedings* with the *sonnes of Adam*? So then, we conclude this point with *Master Darrell*, and say thus vnto you. You take too much vpon you (good brother) in thus presuming to vnderstand aboue that which is written, and meete for your selfe to vnderstand: and doe not vnderstand according to sobrietie. Know you not (good brother) that the things reuealed belong onely to vs, and our children? Why then dare your selfe thus insolently vnderstand to limite the Lord his times, and his turnes: for the *timely inflicting* of his *temporarie iudgments*; and to auouch your own apocryphall conceits, as *unanswerable reasons* of those your pretended *essentiall possessions*, which the Lord hath no where reuealed vnto you, but in truth the contrarie, as appeareth plainely, euen in all our precedent Dialogues.

Exorcistes.

See D. Doctrine
 page 28.

Howsoeuer your selfe do reitrayne the *essentiall possession* of diuels, to the only *manifestation* of *Christ his Deitie* & *confirmation* of his *glorious gospel*. verie certaine it is, y^e the aforesaid *essentiall possession* was euermore a *iudgment*, inflicted also vpon the vngodly for sinne. But *sinnes of euerie kinde* are now as rise in the world, as in any age since the beginning: and therefore the Lord, hee may now as iustlie inflict that *punishment* vpon sinners, as heretofore he hath done.

Orthodoxus.

Iohn. 9. 30.

I make none other restraint of that *temporarie iudgement*, then the sacred *Scriptures* doe make thereof: as in our sixt, seauenth, and tenth *Dialogues* appeareth. Notwithstanding be it confessed, that *sinnes of euerie kind* are as rise in this our age, as euer before: yet, who made you of *counsell* with the Lord, that you dare so peremptorie, and so precisely put downe the supposed *essentiall possession* of diuels (it being but *temporarie*) as a *wonderfull iudgement* of God, inflicted especially vpon men for their *sins*? Seeing it is certaine, that euen those *natural infirmities* themselues, which doe now remaine in the world, are not alwaies inflicted vpon men for their *sinnes*: yea, and sith it is also vndoubtedly true (if we speake properlie, and according to the depth of *Diuinitie*) that the afflictions

afflictions which the Lord layeth ordinarilie vpon the E-
lect in this life, cannot properly be called the punishments
for sinne. And therefore it must necessarilie follow, that ey-
ther the possession of diuels whatsoeuer, it was not especiallie
and purposelie inflicted vpon men for their sinnes, but only
for the two former respects: or if so, that then only the repro-
bate sort were fearefullie subiected to that speciall iudgement.
And so (by consequence) Tho. Darling, he was not then possessed
at all: because the whole world, and you also your selfe doe
ioyntlie hold him an elected child of God. Moreouer, if some
naturall infirmities were purposelie inflicted on men not for
sinne as you say, but for the onlie manifestation of the glorie of
God, without any regard of the partie his sinnes: then why not
much more a supernaturall maladie, I meane the actual posses-
sion of diuels? It being especiallie but a temporarie iudgement of
God; tending more especiallie to the glorie of God: yea, and
(which more is) the admirable curing also thereof, appropri-
ated more especiallie and onlie to Christ himselfe, as to that
onlie sonne of David, who was actuallie to bruse the Serpents
head, and triumphantlie to suppress the Lion and Dragon. Be-
sides all this, if the possession of diuels whatsoeuer, was a won-
derfull iudgement inflicted vpon men for their sinne: it is ve-
rie likely then, that our Sauour Christ in curing the same (as
in the rest of many other his miraculous cures) would also
haue put the possessed especiallie in mind of their sinnes, and of
sinning no more. Howbeit, hee neuer gaue those men whome
he deliuered from Satans possession any such watchword at all,
concerning eyther their sinnes, or their sinning no more: and
therefore it is verie probable, that that temporarie iudgement
was neuer purposelie inflicted for sinne, but onlie for those
the aforesaid respects. Neyther can those your quoted Scrip-
tures, in any possibilitie, conclude your former assertion con-
cerning the inflicting of actual possessions vpon men for their
sinnes: those selfesame Scriptures hauing onlie a relation to
some naturall infirmities, and not to this your supposed su-
pernaturall maladie, I meane your essentiall possession of diuels.
Furthermore, if possessions whatsoeuer be inflicted especiallie
vpon men for their sinnes: it is verie likelie the same (being
so extraordinarie a iudgement) would haue beene more espe-
ciallie inflicted vpon extraordinarie sinners: but that we may
plainely

Rom. 8. 1.
Robert Pons.
proposition 2.
pag. 29.

Matt. 8. 16. 17.
Ioh. 9. 2. 3.
See D. Doctrine
pag. 31.

Matth. 12. 23.
& 15. 22.
Gen. 3. 15.
Psalm. 91. 13.
Matth. 4. 6.

Matth. 9. 2.
Mar. 2. 5.
Luk. 5. 20.
Iohn. 5. 14.

Ioh. 9. 2. 3.
Matth. 9. 2.
Iohn. 5. 14.

See D. Detest-
on, page. 93.
See S. H. Dis-
coris, pag. 114.

Psal. 135. 6.

plainly perceiue to be otherwaies. For not onelie the same was esfoones inflicted vpon *sillie poore persons*, vpon *young children and infants*: but (which more is) that your pretended patient, he did (you say) vndergoe that *wonderfull iudgement*, not so much for any *sinne of his owne*, as for the *sinnes of Nottingham*, and the *Countrie about*: and therefore it appeares by the *premisses*, that euen the *actuell possession* it selfe, was not alwaies inflicted vpon men for their *sinnes*. Now then, if not for *sinne*, as hath beene declared, then for the two former respects. But these two respects are long since determined: and therefore the *possession of dinels* whatsoeuer, was long since also *concluded and ended*. Brieflie be it supposed, that the *possession of dinels* whatsoeuer, was euermore a *wonderfull iudgement* inflicted especiallie vpon men for their *sins*, and that there be now as *great sins* in the world as euer before: yet your ordinarie *conclusion* (*a posse, ad esse*) inforced from thence, namelie, that therefore men (may be) as well possessed now, as at anie time heretofore, if so it seemes good to the Lord, doth not necessarilie follow thereof. For this (*may be possessed now*) doth not certainly conclude any *certaine possession now*; vnles you can first very certainly demonstrate vnto vs, that euen *now also* (as well as in *Christs time*) it seemeth good to the Lord, to inflict vpon men the selfe same *wonderfull iudgement*. Because, howsoeuer it be vndoubtedly true, that the Lord (if it seemeth him good) may do all things whatsoeuer: yet this also is as vndoubtedly true, namelie, that *whatsoeuer the Lord willeth, that onely doth he in heauen and in earth*. Which will of the Lord, when you (by the *witnes* of his owne *mouth*) are able to auouch directlie vnto vs, as an vndoubted confirmation of this your singular *conceite*, concerning the *essentiaall possession of Dinels*: we will then very willingly giue ouer the *field*, and yeeld you the *conquest*. In the meane time, if we also should argue against you thus. The Lord God, he hath (besides the *possession of Dinels*) ten thousand *strange iudgements* in store, to inflict vpon men for their *sinnes*: therefore (purposely pretermitt-
ing this *temporarie iudgement of actuell possession*) he may feare-
fullie inflict any other *iudgement* vpon obstinate *sinner*s. If I say, we should argue on this sort (*a posse, ad esse*) would you not forthwith conclude great childishnes in vs? And yet this
sophisme

sophisme of ours (from a bare may be, to the being of a thing in deede) it hath so much more probabilitie of truth then hath yours: by how much the actuall possession of *Diuels* was only but a *temporarie iudgement*, and long since determined by our Saviour *Christ*, as in our seuenth, eight, ninth, and tenth *Dialogues* very plainly appeareth.

Exorcistes.

Nay sir, I haue the consent of all Churches: the testimonie of See D. Doct. ind. Fathers, of trauelllers, of *Papists*, yea and the very vaunts pag. 28. which the *Iesuites* make of their *Exorcistes* calling: to proue the continuance of essentiall possessions now in these daies of the Gospel.

Orthodoxus.

Your consent of all Churches (for any thing hetherto heard) is onely a consent, consistiing wholly in silence. Moreover (whatsoever may be the testimonie of Fathers herein) your writers themselves, they are onely brought in as dumbe shewes on the stage, and so they depart againe without speaking at all: vnles happilie their generall silence must argue their particular consents to your purpose in hand. Otherwaies, it may be supposed, that the great multitude of Fathers (whom you haue so mightely mustered on ranks in your margine) they would haue been made to parle, and to fight in your quarell as well as *Wyerus*: had they not taken the pette at your manner of marching, or been suddenly deprived of speech. As for *Wyerus* his rouing report concerning the seuentie possessed at Rome in one night, with the thirtie also at *Amsterdam*, it sinels of the rotte, and argueth some *Legerdemaine* among the *Exorcistes* there at the least. Both because the parties themselves (being but Children) were the lesse able to espie and withstand the intoxicated potions, and bewitched inchantments of those cousening paltrie Priests: and for that those their pretended possessions befell them so on the sudden, as if the possession of *Diuels*, were onely an infectious or catching disease. Besides that, *Wyerus* he is one whose authenticall credit, your owne selfe hath else where disabled in matters more likelie then this: and therefore the lesse reason we should credit his rouing reports in these matters, especially so strange and incredible. Now next concerning those your trauelllers, that must tell vs their terrible tidings

of

D. Detection,
pag. 42.

of your *essentiall possessions* in places else where, you know the accustomed *Prouerbe*: namely, that *such as haue been at Rome may lie by authoritie*. In consideration whereof, we deeme it much better for vs to entertaine (at our pleasures) those the *Romish reports* of your *travellers*: then to traueise the truth of their *trothlesse tales*, by traueiling our selues to *Rome* for the due triall thereof. In like manner, the *testimonie* of your *Papistes* is of little importance concerning these *speciall points*. Both, because when the same shall be brought to the highest degree, it is but the bare testimonie of some cogging *Copartners* in the selfesame like cosoning *prattises*: and for that also the *reporter* thereof is onely *Thyreus*, a man, whom your owne selfe doth deeplie discredit throughout your whole *Pamphlet*, yea and *M. Darrel* he saith: to conuince by such, is to beate the ayre, and not to dispute. Brieflie, your *Exorcists calling*, their pretended *power* and proud *vaunts*, for the powerfull expelling of *Diuels* (euery of those tuting so fitly with *Exorcistes* him selfe and his seuerall *prattises*) are all very fitly and fully confuted by *D. Fulke*, vpon seuerall occasions, and in sundry places throughout our sixt, ninth, and tenth *Dialogues*. The which reuerend and learned *Doctor*, did therefore not purposely bend his *penne* against the *non-being* of *actnall possessions* now in these daies of the *Gospell*: because (in his time) the *being thereof* was neuer so confidently *branded out*, before now, nor so impudently auouched from pretended *examples* of *particular persons*, as it is now by your selfe.

Exorcistes.

See D. Doctrine,
pag. 29.

But, why seemes it incredible there should be *essentiall possessions*: in these daies of the *Gospell*?

Orthodoxus.

Because, the *working of miracles* being ceased long since: the *possession of Diuels* whatsoever (being alwaies *miraculous*) did euen then also *determine* therewith, as in our sixt, ninth, and tenth *Dialogues* appeareth.

Exorcistes.

See D. Doctrine,
pag. 29.

It seemes then, by the purport of your speech, that to be *possessed* with a *diuell*, is a *miracle*: and not any *disease* which was sometimes *miraculously cured*. For why? the *ceasing of miracles* putteth only an ende vnto *miracles*, and not to any
•he

the diseases them selues which were sometimes *miraculouslie* cured by *Christ*: otherwise, we should haue none sicke (now in these daies) of any *naturall disease* whatsoeuer. Howbeit, as all other *naturall diseases* (notwithstanding any their *miraculous curing* in the daies of *Christ*) are yet still continued amongst vs now, and are cured also by meere *naturall medicines*: so surely there may be *essentiall possessions* now, as a *supernaturall maladie* remayning with men, although no such *miraculous curing* of possessions now, as were heretofore effected by *Christ*, and his owne *Disciples*.

Orthodoxus.

Howsoeuer you catch at any thing spoken, it appeareth rather (by the verie purporte of your *answere*) that you doe purposelie *canill*, and but *wrangle at words* as being vtterlie vnable to incounter directlie with the *matter it selfe*, exprest in those words: and so (for default of an *aduersarie*) you but sportinglie fight with a *phantasied shadow*. For whoeauer auouched the only possession of diuels to be simplie a *miracle*? and not rather some such *supernaturall matter*, as was only, and at all times *miraculouslie cured*? Which selfesame *supernaturall* or *miraculous manner of curing*, being ceased long since: that *supernaturall manner of vexing* by *Satan*, must necessarily determine therewith. Otherwise the *Church* should still vndergoe some *supernaturall maladie*: for which there is now no *supernaturall medicine* remayning, which once to imagine, were to too absurde. Howbeit, that wee may the more stricktly examine your confused *answere* by the seuerall members: I pray you propound the *seuerall points* implied therein, in a more *seuerall order*.

Exorcistes.

Content: this then I say first. All *naturall diseases* whatsoeuer (notwithstanding their former *miraculous manner of curing*) are yet still continued with men: therefore that *supernaturall disease*, I meane the *essentiall possession* of diuels (notwithstanding the former *miraculous manner of curing*) it also is yet still continued with men.

See D. Doctrines,
pag. 29.

Orthodoxus.

I answered you thus. *Naturall diseases* they are yet still continued with men, as *infirmities* naturallie arising from the *corruptions of nature*: *supernaturall diseases*, I meane the possession of

of diuels whatsoeuer, they euer did, and doe onely proceede from some supernaturall cause, namely, from that eternal God, who alone is the creator, the orderer, the disposer, the director and reformer of nature, as in our sixt Dialogue we haue plainly declared. Now then, howsoeuer wee may certainly conclude the continuance of meere naturall diseases, so long especiallie as the corruptions of nature it selfe do remaine: yet can we not certainly conclude from thence, any determined continuance of supernaturall diseases, vnlesse also we can certaine lie set downe a predetermined perseuerance thereof, from the perpetuall determination of that supernatural and primarie efficient, who (hauing in his owne hidden counsell decreed it so) will also accordinglie execute and effect the same vpon some at the least. Howbeit, such secret decrees are vnknowne to men: & therefore such supernatural diseases may neuer (by any mā liuing) be auouched for certaine. But go on I pray you in expounding y other part of your answer.

Exorcistes.

I propound it thus. *Naturall diseases* (notwithstanding their former miraculous maner of curing) are now still to be cured of vs, by meere naturall medicines: therefore supernaturall diseases, I meane the essentiall possessions of diuels (notwithstanding anie their former miraculous manner of curing) they also are now still to be cured by some supernaturall medicine, namelic, by prayer and fasting.

Orthodoxus.

I answere you thus. The curing of naturall diseases by meere naturall medicines; is a flat institution and ordinance of the only wise God: and therefore the same is to be concionable and carefullie obserued of all men. Howbeit, the supernaturall remedie for supernaturall diseases, it was then, and now also, the only supernaturall vertue and power of the omnipotent God: the which supernatural power of his was so far forth, and so long time dispensed to some certaine particular persons, as those supernaturall diseases continued in vse. And therefore vnlesse you be able to proue directlie vnto vs the perpetuall continuance of such supernaturall maladies; it is in vaine to pretend the perpetuitie and dispensation of any such supposed supernaturall medicine. Although notwithstanding, if you were sufficiently able to confirme the
 conti-

Exod. 15. 25.

1. King. 20. 7.

Pro. 27. 9.

1. Tim. 5. 23.

Eccl. 38. 1. 4. 12

continuance of *actuell possessions*, eue now in these daies of the Gospel: yet surely, that your pretended *ordinarie remedie* of prayer and fasting for the curing thereof, will not possible be made to serue for your purpose, as our ninth Dialogue doth tell you, & shall be declared more at large, when we come to handle that point. For if the possession of diuels whatsoeuer, be (as your selfe doth confesse) a disease no lesse *supernaturall now*, then were those *primarie possessions* in the dayes of Christ: wee doe verilie suppose, that the curing of possessions now, must needes be as *supernaturall* and as *miraculous*, as were any the *miraculous curings* of *actuell possession* in the dayes of Christ, whatsoeuer you prate to the contrarie. For (be the times what they will) this is vndoubtedly true, that *supernaturall maladies* whatsoeuer, they cannot possible be cured but by the only *supernaturall medicine*, I meane the immediate vertue & power of the Lord. And so by consequence, the curing of possessions now whatsoeuer: it must (notwithstanding any your pretended *ordinarie meanes* of prayer and fasting) be fullie as *miraculous now*, as euer before.

Exorcistes.

Not so, for the *miracle* then was only the *admirable curing* of essential possessions, by the immediate power of a commanding word: the extraordinary vse of which selfesame commanding power, is long since determined together, with the *miraculous manner* of curing it selfe. Howbeit, the *ordinarie curing* of possessions now, it is only by the mediate power of an intreating word. and therefore such *ordinarie manner* of curing possessions now, is no more *miraculous* then is the *ordinarie healing* of blindnes, deafnes, dumbnes, & other like *naturall diseases* by meere *naturall medicines*. Among which said *naturall diseases*, the essential possession of diuels is iointly recorded in scripture; as a ioynt ordinary disease of like perpetuall continuance.

See D. Doctrines,
pag. 29. 30.

Orthodoxus.

The *miraculous curing* of possessions in Christs time, was at no hand effected by an onely bare commanding word, prolated and vttered abroad in the ayre with a vanishing sound, for so there should, euen in onely bare syllables and words, be necessarily included some *magicall force*: but the said *miraculous curing* then, was primarily and efficiently accomplished by some *supernaturall power* concurring alio therewith, and inabling

inabling that selfesame *commanding word*, to the admirable effecting of such a *miraculous worke*. In like manner, neither is that your pretended *ordinarie curing of possessions now* whatsoeuer, effected by an onely *bare entreating word*, prolated and vented abroad in the ayre with a vanishing sound as before; for so, some *magicall inchauntment* should lie secretly lurking in the only bare *syllables and words* pronounced, which were monstrous absurd to imagine: but this your pretended *ordinarie curing of possessions now*, it must also be *primarilie*, and *efficientlie* accomplished by some *supernaturall power* concurring also therewith, and inabling that selfesame *intreating word*, to the admirable effecting of such a *miraculous worke*. For notwithstanding those your *different termes of commanding and intreating*; that supereminent power which effecteth the businesse, is euer but one and the same. And therefore, howsoeuer the *actuell possession of diuels* be ioyntlie recorded with those *naturall diseases*, which are onlie to be cured by meere *naturall medicines*: yet neyther are they a *ioynt ordinarie disease*, nor of like *perpetuall continuance*; no more than *Satan* himselfe may therefore be said to be of like *holinesse* with other the *sonnes of God*, because he is ioyntly recorded among the *sonnes of God*: and therefore notwithstanding the ioynt recording of *this one*, with those *naturall diseases* which are now to be cured by onely meere *naturall meanes*: that *supernaturall curing of the precedent and subsequent possessions* whatsoeuer, it was then, and is now (if anie such be) euen equallie and proportionable *most admirable, straunge and miraculous*. Moreouer, if the pretended *possession of diuels* whatloeuere, must therefore be now deemed but a meere *naturall maladie*, and only because it is ioyntlie recorded among those other *diseases of men* which are meere *naturall*, a thing to too absurde and senceles: then surely (besides that you do therein directly crosse your former speech, where you make it a *supernaturall maladie*) the curing of *possessions now* whatsoeuer, must needs be as *meerely naturall*, as the *ordinarie curing of all other the naturall diseases* recorded therewith. And so by consequence your *prayers and fastings* they are now but meere *naturall medicines*, no lesse naturally effectual for the *ordinarie curing of people possessed with diuels*; then anie other *physicall receipts* whatloeuere, for the *ordinarie*

Job. 1. 6. & 2. 1.

D. Doctrine.
pag. 29.

dinarie curing of meere naturall diseases, which were meerelie absurde to imagine, but most palpable grosse to auouch. Otherwaies, if the possession of diuels whatsoeuer, be (as your self doth els where affirme) a supernaturall disease, and the remedie also thereof, namely, praier and fasting, a supernaturall remedie: then surely the curing of such possessions (whensoeuer, and by whomsoeuer effected) it also must needs be supernaturall, strange and miraculous, for a like cause argueth a like effect. And so by consequence, the working of miracles must still be continued in the Churches of Christ: an opinion directly opposite to the approued iudgements of all men. For all doe vniformely auouch, and very confidently conclude in one, that the working of miracles was only but a temporary priuiledge particularly bestowed on some, and that also, for those two former respects: namely, the declaration of Christs deitie, and confirmation of his glorious Gospell, as in our sixth, ninth and tenth Dialogues, hath beene shewed at large.

*D. Doctrine, pag. 79.
D. Desection, pag. 41.*

Exorcistes.

Howsoeuer principallie for those two former respects, *See D. Doctrine, pag. 31.* there were in the dayes of Christ an essentiall possession of Diuels, and other diseases: yet were there some other cause or causes besides, especiallie the outrageous sinnes of people, the which also our Sauour Christ (in curing the parties possessed) doth esloones admonish them of, as wee shewed before. *Math. 9. 2.
Mark. 2. 5.
Luk. 5. 20.
Ioh. 5. 14.* Howbeit, the selfesame sinnes doe now remaine among men, in these dayes of the Gospell: and therefore also the selfesame essentiall possessions.

Orthodoxus.

That there were essentiall possessions eyther then or now, we haue euer denied: and your selfe shal neuer be able to proue the same, before you haue fullie disproued the seuerall reasons put downe in our second, third, fourth and fift Dialogues concerning those speciall points. Notwithstanding all this, if (by the way) the same should be graunted, which (by way of argument) would neuer be gayned: yet were there no sequelle at all in your argument. For (besides that the same is your old accustomed *suresbie, a posse ad esse*) you doe reason absurdlie and fondlie in reasoning thus. The like sinnes doe still remaine among men in these dayes of the Gospell: therefore also, the like essentiall possessions. Surelie you shall neuer

be able to make vs belecue that this *consequent* is currant: vnlesse you can soundlie perswade vs before hand, that the *unmatchable* God hath (by some *matchable* *couenant*) concluded couertlie with *Exorcistes* himselve, to make the *execution* of any his wonderfull iudgements inflicted on *sinners*, euerie way proportionable and suteable to *Exorcistes* his *phantasticall* and itching conceit. For wee haue shewed before, that the *Lord* did not purposelie inflict that *extraordinarie iudgement* vpon men for their *sinnes*: and your *quoted Scriptures* they proue nosuch matter, as wee told you alio before. If notwithstanding all this, you wil needs haue your *sequelle canonized* currant; then how answere you this? The *like sinnes* do remaine among men now a dayes, which were heretofore found in the dayes of *Noah*: therefore, there is now also the *like ineuitable flood of water*, that then drowned the world.

Luk. 17. 27.

Exorcistes.

Gen. 9. 14. 15.

That followeth not. For the *Lord God* (by a perpetuall *couenant*) hath put a *finall end* to the *like flood of water* for cuer: and sealed that selfesame *couenant* with a perpetuall *signe*.

Orthodoxus.

Ioh. 12. 31.

Euen so hath our Sauour *Christ* (by a solemne perpetuall promise as it were) put a *finall end* to the *actuell possession* of *diuels*: and sealed vp that selfesame *promise* by a perpetuall *signe*, I meane his *death* and *resurrection*, as in our sixt and teauenth *Dialogues* appeareth. But goe to then, how answere

Math. 12. 39 40

Isa. 1. 10. & 3. 9

Ezech. 16. 49.

Luk. 17. 29.

3. King. 2. 13. 14

2. King. 17. 25.

2. King. 5. 27.

you this? The selfesame *sins* remaine at this day, which were erst to be seene in *Sodome* and *Gomorrhah*: therefore also the selfesame *iudgement* of *Brimstone*, and *fire from heauen*. Or this, there is one and the selfesame *deriding* of the *Prsphets* and *seruants of God*, which was in the dayes of *Elisha*: therefore there is one, and the selfesame *denourning with Beares*. Or this, there is the selfesame *prophanenes* now, which was erst in *Samarina*: therefore the like feareful *destruction* by *Lyons*. Or this, There are as *bribing companions* now in these dayes, as euer was *Gebazi* himselve: therefore there is now the like *leprous vengeance* on them, that was erst on *Gebazi* himselve. Goe to now *Exorcistes*, what say you to these and the like *exceptions* against that your precedent inuincible *argument*?

Exorcistes.

Exorcistes.

These were euery of them, *extraordinarie iudgements.*

Orthodoxus.

And what one liuing man but your selfe alone, was euer so impudent as once to auouch: that the *possession of diuels* whatsoeuer, is an *ordinarie iudgement of God?*

Exorcistes.

Well sir, how *extraordinarie iudgements* soeuer, the Lord God notwithstanding (if it seemeth him good) hee may euen now (in these dayes of the Gospel) inflict any one of them all vpon Sinners. *See D. Doctrine, pag. 31.*

Orthodoxus.

Oh sir, recall home your wits I beseech you. I haue told you oft times before, and must now tell you againe, that the *question* is not what *God may doe*: but what hee now doth in these dayes of the Gospel. We verie confidently affirme that the Lord now in these dayes of the Gospel, doth not afflict any person, by an *actuell possession of diuels*, because the two onlie ends of that wonderfull *iudgement*, are long since determined: your *answere* thereunto is euermore but one and the same, namelie *the Lord may doe it*, a sillie poore *answere* God knowes. And thus in all your *disputations* (when wee once come to the *verie period or point of the question*) you are euen forcible constrained to continue (as before) your *circular motion: from a bare may be, to the being of things.*

Exorcistes.

In deed sir, if it were certainly true, that men heretofore had bin only *possessed* for those *two former respects*: I would then (without further contradiction) ioyne fullie with you in this speciall point. Howbeit, very certaine it is that they were also *possessed* for *outragious sinnes*. Now such *sinnes* are still remayning with men: therefore also such *essentiall possessions.* *See D. Doctrine, pag. 31.*

Orthodoxus.

Had *possessions* bin onlie for those *two former respects*: you would then (you confesse) haue freely consented vnto vs. Howbeit they were also (you say) for *sinne*. Now surely (if words could carrie the matter away) you would make a notable *Captaine* to keepe an *hold*; for sure they were to be wel laden with *words*. Neyther will you euer giue out, before your braines be beaten about your eares: but still forsooth

they were possessed for sinne. Howbeit this *Cuckoe-like melodie* hath beene so oft in your mouth: that it beginneth now to wax very stale for want of varietie. Notwithstanding all this, we need not be curious for *answere* herein; if wee please to accept of your curteous offer concerning your ioyning with vs in this point. For that the possession of *dinels* was generallic for those *two former respects*: your owne selfe haue confessed before. That the same also was purposed to be inflicted for sinne, the impregnable prooffe thereof, doth as yet *harere in calamo, cleaue fast to your quill*: and we haue sufficiently declared the contrarie a little before.

Exorcistes.

D. Doctrine,
pag. 30. 31.

See D. Doctrine,
pag. 32.

Yes sir, there were *essentiall possessions of Dinels*, before the comming of *Christ*. But such *possessions* could not possible be then for the *declaration of Christ his Deitie*, it being not then manifested to the world in the flesh: and therefore those *possessions* must necessarily be then inflicted vpon men for their *sinnes*.

Orthodoxus.

There were neuer *essentiall possessions of Dinels*, either before, or after the comming of *Christ*, as in our second, third, and fourth *Dialogue* appeareth. Yea, and this we further auouch for the purpose in hand, that there were no *actuell possessions* at all (for any long time especially) before the comming of *Christ*, as we haue sufficiently shewed before, and your *quotations of Scripture* conclude not your *cause*: especially that in the *Acts*. Vnlesse happily you would haue vs imagine that the *presumptuous practise of the seauen sonnes of Shena*, and this your *preposterous attempt* did euery of them proceed from one and the selfesame ground, and tended ioynly to one and the selfesame purpose. Both because they were neuer *authentically* furnisht with a powerfull authoritie from *Christ*, to mannage throughlie their *preposterous pretences*: and for that also they felt then, and your selfe feelee now (in a fearefull *experience*) euen but one and the selfesame effect. Namelie, their adiuured *Demoniake* outragiously running on them, and rending their *carkasses*: your coniuured patient verie fiercelie returning on you in *discovering his cosnage*, to the cracking of your credit for euer, as touching your exquisite skill in the *Cabalisticall craft*: ino
much

Matt. 12. 27.
Act. 19. 13.

Act. 19. 16.

much as they, & you also your selfe were driven out a dores all naked and wounded. Touching the peoples discerning of possessions whatsoeuer, by any the supposed signes thereof, we haue answered fullie before: and doe here very confidently conclude, that this your pretended possession in *Sommers* (if the same was no cosinage at all concerning your selfe) it was vndoubtedly a meere illusion of *Satan* at least.

Exorcistes.

Nay sir, that (I assure you) is vtterly impossible. Because *D. Doctrine,* then not only our eyes, but the rest of our senses (our *tasting* *pag. 32.* only excepted) they were all deceived. For very certaine it is, that my selfe with some hundred and fiftie besides at the least: we *saw*, we *heard*, we *smelt*, and we *handled* very strange and impossible accidents, I assure you.

Orthodoxus.

Your assurance herein, is not worth one *rush*. For if those your pretended admirable accidents, were (indeede and in truth) so strange and impossible as you beare vs in hand: how then could your selfe, or any one of those hundred and fiftie eyther see, or heare, or smell, or handle them at all? Sith it is certainly sure that your corporall senses: they could not possible comprehend any such *supernaturall*; strange or impossible matters. Besides all this, it is not impossible that the rest of your senses (as well as your eyes) might all be deluded by meanes of some *deceivable notions*, at that instant arising from some *deceivable objects*, apprehended forthwith in the *imaginative facultie*, and disordering the *iudgement*: as in our second, fourth and fift *Dialogues* is largely declared. Brieflie you your owne selfe, doe else where very confidently auouch for infallible truth, that *diuels* (in very deed) *D. Doctrine,* will vndoubtedly seeme to doe some things in an outward shew: *pag. 24.* when as (in truth) they effect no such matters at all. And therefore trust not (I aduite you) your naturall senses too farre, in discerning of *diuels* themselves, or of any their *supernaturall actions*: least (in the end) you be enforced with open shame to acknowledge your *naturall follie*. The rest is fullie answered before. And therefore to conclude this point; I beseech you beware, lest (while with such a setled pertinacie you be drawn to denie the possibilitie of *Satans illusions* in those your pretended *essentiall possessions*) you doe not both *D. Detection,* *pag. 110. 138.*

2. Thes. 2. 11. 2

purposelic delude your poore ignorant Reader, and preposteroullie procure (at vnwares) such strong and such fearefull illusions upon your owne soule, as may make you to beleene erroneous lies, and to repose your whole felicitie and pleasure in all unrighteousnes: Loe *Exorcistes*, this is the worlt I wish you, and this is the best I can doe for you. And thus much in effect for a *summariie answere*, concerning the supposed essentiall possession of those your eight pretended *Demoniakes*. set downe at large in your second *Narration*.

Lycanthropus.

Surely sir, this may suffice any reasonable man not partialle wedde to his proper conceit.

Pneumatomachus.

A reasonable man say you? Let him be reasonable or unreasonable: hee shall neuer be able with any sound or substantiall reason to answere the same.

Phylologus.

Very true as you say: but what saith *Exorcistes* vnto it.

Exorcistes.

I say they were all essentiallie possessed of Satan: and your selues haue not hitherto proued the contrarie.

Phisologus.

You say they were all essentiallie possessed, and we haue not hitherto proued the contrarie: a proper *Disputer* no doubt. You must take libertie to pester the Church with your idle *affirmative positions*: and then put vs (against all order of learning) to proue the *negative part*, or els forlooth (because your *mastership* saith it) your *Cabalistical conceits* must needs be canonized currant. No, no *Exorcistes*, you are not yet come to that credit in the *schoolles of the Prophets*, that whatsoever your selfe shall but barelie report, the same (without all peradventure) must be deemed an *authenticall oracle*. And therefore affoord vs some sounder arguments to proue the essentiall possessions of spirits and diuels: or presently giue over the conference.

Exorcistes.

How slenderlie soeuer you reckon of those my precedent reasons: I haue such an apparant confirmation of that which I hold concerning these matters, as your selfe shall neuer be able to contradict. Namely, a very straunge and

vn-

vnwonted experiment, from a poore Boy at Northwich in
Cheshire; euen now (at this present) essentiallie possessed of
Satan.

Orthodoxus.

Yea, but how are you certaine the Boy is (in deed and in
truth) *essentially possessed of Satan?*

Exorcistes.

Why sir, I my selfe haue beene there sith he was so posses-
sed, to take a circumspect view of his fearefull fits: and doe
plainely perceiue (by his *supernaturall actions and passions*) that
he is (in verie deed) essentiallie possessed of some *spirit* or *di-*
uell at the least.

Orthodoxus.

So were you with him also (as some doe credible auouch)
immediatlie before he fel into these his supposed fittes: and
might therefore (for any thing known to the cōtrary) be con-
federate with himselfe or some others, concerning those his
cosoning courses. But be it supposed you neuer saw him be-
fore, and then tell vs how you dare so confidently conclude
from those his supposed actions, an *essentiall possession* of some
spirit or *diuell*: sith *diuels* (you know) are such spirituall and
inuisible substances, as may not possiblie be discerned by a-
ny corporall sense.

Exorcistes.

Why sir? his *supernaturall actions* do plainely demonstrate
the same to all the world.

Orthodoxus.

Rehearse some few of those his supposed supernaturall
actions I pray you.

Exorcistes.

I will. First he continuallie *waggeth his head* without anie
intermission at all.

Orthodoxus.

So doth the *palsie sicke patient*, as we may see by daylie ex-
perience: and (which more is) whereas the *palsie-sicke* hath
no intermission at all: that your pretended *Demoniacke*, hee
onelic waggeth the head in the day time and when people
are present, howbeit in the night time he sleepe very qui-
etlie as his owne mother reporteth. And therefore if an on-
ly bare *wagging of the head* doth necessarilie argue an *essen-*
tiall

tiall possession: then euery *palsie sicke patient* that waggeth the head, hee also is essentiallie possessed of *Satan*. Howbeit sir? we also our selues haue seene this your supposed *Demoniacke* as well as your selfe: but could not perceiue in him any such supernaturall actions or *passions*, as you boldlie report vpon your bare credit.

Besides that, if the onlie bare *wagging of the head* must necessarily conclude a supernaturall action: then euery little childe that playeth wag-wanton, it also effecteth some supernaturall action. Moreouer this one and the rest of those your pretended *Demoniackes*, they were and are commonlie ouertaken with those their supposed *supernaturall fits*, when they are layd on their *bedde*, and clothe vnder a *couerlid*: by which meanes they may the more easilie wagge their heads, or worke any their pretended actions, and so likewise the sooner deceiue the sillie beholders. Who being wholie taken vp before with a deepe impression of some supposed *essentiall possession*: were thereby so fearefullie forestalled in iudgement, as they could not prouidently behold nor aduisedlie consider the manner of the *Demoniackes* working. And therefore this *wagging of the head*, it is no such supernaturall action, as may vndoubtedlie conclude an *essentiall possession*.

Exorcistes.

But sir? besides this extraordinary wagging of the head, he is also of a *supernaturall strength*.

Orthodoxus.

No such *supernaturall strength* was apparant to vs, being present with him (I assure you) in the very extremitie, or middest of those his pretended *fits*. For the one of vs did easily hold his head, his shoulders, and all the other parts of his bodie from mouing at all, yea, and this also euen in despite of the *boy* himselfe, or of any supposed *Diuell* inherent within him: and therefore this *supernaturall strength*, is rather supposed and suggested by your selfe and your fauourites, then any waies soundly prooued, or but probablie demonstrated to vs.

Exorcistes.

Besides all this, hee was vndoubtedly of a *supernaturall knowledge*: for if two or three had suddenly come into the parlour where he lay, with *seuerall bookes* of sundrie matters,
hid

hid close in their *hats*: hee could tell which of them had the holie *Bible* of *God* in his *hat*, and at him he would catch and snatch, letting all the *prophane bookes* passe quietly by him without any such stirre at all.

Orthodoxus.

So could *Banckes* his *blacke horse* very sensiblie demonstrate what money some had in his purse, with sundrie other *trickes* more admirable then this by much: and yet not possessed at all with a *Diuell*.

So a *blind man* (but casting his *staffe* at all aduventure) may happely at some time to kill a *Crow*: and yet neither indued with *supernaturall knowledge*, nor possessed with a *Diuell* in the doing thereof.

So likewise, a *blindfolded lubber* playing at *blindman buzz*, may happely (by skuffling vp and downe in the house) to light vpon one and the selfe same person for two or three times together: and yet not assisted therein at all with any *supernaturall knowledge*, or led thereunto by any the extraordinary directions of either *Spirit* or *Diuell*.

Briefly, so likewise a little *yong child* playing at *handie dandie*, may happely (for three or foure times together) to make choise of that *hand* wherein the *pin* or the *point* is placed: and all this (I hope) without any *supernaturall knowledge* at all. And therefore it is very absurd that your selfe (from any such *action* as stands only vpon *hap* and *hazard*) should so confidently conclude a *supernaturall knowledge*, and so (by consequence) an essentiall possession of either *Spirit* or *Diuell*.

Besides that, how confidently soeuer you report this point of chusing the *Bible* before any other *booke* else: there bee some of good credit, and such also as fauour your cause (so farre forth especially as they perceiue not as yet the contrary truth) who doe confidently report that in deede and in truth, this your supposed *Demoniacke* did so much as you say for once or twice: but that at some other times againe hee had failed grossly therein: and therefore this *tricke* of *hazard*, is no such certaine *signe*, as may vndoubtedly conclude an essentiall possession, in that your pretended poore patient.

I told you a little before (if you haue not forgotten) that (whensoever you hapned afresh vpon some other such new-found

Supra, in pag.
44.45.

found Demoniacke) we then should haue some other *new signes* of this your supposed essentiall *possession* to make your *game* *hit*: and now I perceiue it is growing very fast towards such a pretended *period*. For behold, wee haue here now (in this your newly pretended *Demoniacke*) two other *essentiall signes* forlooth of an essentiall *possession*: namely, the *wagging of the head*: and the *playing at handie dandie*. Alas *Exorcistes*, though your *conscience* trembleth not, yet me thinkes your very *face* should blush for shame, in reporting these *trifling toyes* for true and *infallible tokens* of an essentiall *possession* of some one *Diuell* or other, inherently couching within the very bodie of this your *new-found Demoniacke*.

Exorcistes.

But sir, besides all this the *boy* (I assure you) he is (for the whole time of his fearefull *fits*) so *senselesse* in euery part, as he neither *seeth*, nor *heareth*, nor *speaketh*, nor *feeleth*: and therefore essentially *possess* with a *Diuell*.

Orthodoxus.

How know you for certaine, that hee is (in deede and in truth) so *senselesse*, as you beare vs in hand? You are able (I confesse) to know when your *selfe* neither *seeth*, nor *heareth*, nor *speaketh*, nor *feeleth*: but that you should (in like manner) discern as soundly of any such *defect of sense* in another, it is much more (I beleeue) than you are able to demonstrate truly vnto vs. For be it supposed, that (for the whole time of those his pretended *fits*) there is in him no *use of his senses* in any outward appearance to men: doth it follow necessarily, that therefore there is within him also no true *habite of sense* at all? that is more (I beleeue) then you may truly auouch. Sith a man in a *trance* may seeme (in all outward appearance) as though he were vtterly *deprived of sense*: when yet still he retaineth soundly an *habite of sense*, though (for a season) he wanteth the *use* and practise thereof.

Exorcistes.

Sir, the very *instance* you giue, doth cleerely illustrate the infallible truth of that which I tell you. For euen as a man in a *trance* may seeme (in all outward appearance) as if he were *senseles*: so doth this poore boy (I assure you) in euery of those his fearefull *fits*: and therefore he is essentially *possess* with a *Diuell*.

Orthodoxus.

That followeth fayre and farre off: yea and (by as good reason) you may likewise very boldlie conclude, that the man in a *traunce* is also possesst with a *spirit* or *Diuell*: because (in all outward appearance) he seemeth no *lesse sensles* then this your pretended *Demoniacke*. But (by the way) be it here graunted freely vnto you, that an vndoubted *true senselesnesse* doth argue (in deed) an *essentiall possession*: yet are you not able to demonstrate truely vnto vs, that the *boy* at *Northwich*, is (in those his pretended *fits*) vndoubtedly and truly *so senselesse* as you beare vs in hand, but that (howloeuver it seemed in outward appearance) he both *saw* and *heard*, and *spake*, and *felt*, as may very probablie be gathered thus.

First, that he *sensible* heard it is very apparant, in as much as my selfe but wishing (in his presence) a sight of his *vrine*, and being told by his *parents*, that the *vrine* which he first made in the morning was newly cast forth, but yet (said they) if you stay any time, you may happilie haue some from him afresh before it bee long: within a while after, such meanes was made by the *boy* (notwithstanding he was then in the *extremitie of his fit*) as I had forthwith his *vrine* (forthoother) in no lesse orderly a manner, then if he had been in his perfect estate, which argueth plainely, that either his *mother* she had an extraordinarie *reuelation* concerning the fit time for affoording his *vrine* vnto her: or that the *boy* himselfe (hauing heard before my *motion* concerning that matter) did make such meanes as (notwithstanding that his *said fit*) his *mother* very orderly receiued his *vrine* without any spilling at all in the *bed*, and therefore this concludeth no *senselesse condition*, but rather the contrarie.

Againe, that he *sensible* sawe at that present, we proue it thus: because (besides the often casting of his *eyes* vpon vs at sundrie times) when his *sister* also came to his *bed* side in a foule or *sluttish coate*, and was therefore rebuked sharpelie of her *mother*: the *boy* (both seeing his *sisters sluttishnes*, and hearing his *mothers rebukes*) hee laughed heartilie thereat. And thereupon, the *mother* being tolde by the one of vs there, that the *boy* (it should seeme) he was not so *senselesse* as they would beare vs in hand, her answer was this: namely,

ly, that the *shrewd boy*, he would oftentimes laugh in his *fittes* at many such *knaueries*: which argueth in him no such *sensles condition* as your selfe would pretend.

Againe, the *Boy* being kept (for tenne dayes together) in the *Lord Bishop of Chester his pallace*, and secretlie watched by some of his *seruants*, to spie forth his counterfeite carriage if any such were: he told his mother so much when hee was returned home (as she confesseth her selfe) and how the *Bishops men* stood *peeping* at him through the *chinkes* of the *dore* to spie forth his *practises*. But *mother* (saith he) I *saw* them full well, and was also as *craftie* as they: which argueth no *sensles condition* at all.

Againe, that he also (at that present) very *sensiblie felt*, may thus be prooued. Namely, for that the one of vs holding him fast perforce (as we told you before) he not onlie endeouored to preuent our sayd purpose, but when hee perceiued himselfe to be conquered in despite of his teeth, he forthwith *roared* and *cryed out*: which argueth plainly that he *sensiblie heard*, and *saw* and *felt*; yea, and that he might also be made to speake (as appeares by his *crying*) if he were well *conuured* a while with a *three corded whippe*. And therefore for any thing hitherto heard, this your *new-found Demoniacke*, hee was not so *sensles*, as your selfe would *senselessly* beare vs in hand.

Exorcistes.

But sir, hee spake many *wonderfull things* in euery of his traunces, yea such and so *straunge* (I assure you) as could not possible be vttered forth by one of his yeares, without some supernaturall direction of eyther *spirit* or *dinell* at the least.

Orthodoxus.

We heard not any such speeches at all at our being there with him.

Exorcistes.

Very true as you say. Howbeit at sundrie other times hee vttered many: al which were penned downe from his mouth by sundrie *persons*, and some of them also verie graue and godlie *Preachers*, as may plainly be seene in many *sheetes of paper*, wherein they are all very carefullie recorded.

Orthodoxus.

Might not those graue and godly *Preachers* haue beene better

better employed in some more profitable studie for the glorie of God, and the good of his Church: but that they must bee wholie taken vp many *houres* and *dayes* together about such *trifling* toys, and become forsooth the *publike* *notaries* to a *paltrie* boy, or rather (if you please) to some supposed *diuell* inherently and *essentiallie* in him? Wee knowe not what account they themselues should possible make of so fruitlesse a course: howbeit, wee thinke (for our owne parts) that they might haue beene better employed by much.

Exorcistes.

What your selfe doe happily imagine thereof, it makes no great matter. Surely (for mine owne part) I am fullie perswaded that *the Lord* hath purposed *lie* raised up, and appointed *this* Boy to lay open the truth of these *mysticall* matters, which hitherto haue beene hidden from many.

Orthodoxus.

Fie, fie *Exorcistes*, doe you not tremble to vtter such an vngodlie and *blasphemous* conceit of your owne? Howsoever I haue hitherto spared your person, and purposely covered your wants with the mantell of loue: yet surely I should fearefullie sinne against my inlightened *conscience*, and very grieuoullie offend my gracious God, if (as heretofore) I should still forbear to reprove very sharpelie your grosse and palpable wickednesse.

You are fullie perswaded (you saie) that the Lord hath purposed *lie* raised up, and appointed *this* boy to lay open the truth of these *mysticall* matters, which hitherto haue bin hidden from manie. I pray you consider well what you say: and (out of your better thoughts) doe tell mee I beseech you, where, and from whome we are now to expect the reuelation of truths whatsoeuer? Know you not who it is that the father (in these *Last* dayes) hath finallie appointed to reueale, and to speake all truthes to his Church? What man? will you then forsake the fountaine of liuing waters for the reuelation of *Jerem.* 2. 12. truthes; and runne to such filthie puddles of your owne deuising, as are able to hold no water at all? Will you leaue the law, *Isa.* 8. 28. and the testimonies, and trot after a blind and a trothlesse lad for the reuelation of these hidden truthes? will you withdraw your selfe from that *holy* oymment, whose onelie office it is *Ioh.* 1. 7. *Ioh.* 2. 27. *Ioh.* 14. 26.

Rom. 3. 4.

2. Pet. 1. 21.

Ioh. 8. 44.

1. Tim. 4. 2.

2. Cor. 11. 15.

Act. 8. 21.

Reuel. 19. 10.

Ioh. 14. 26.

Eph. 4. 11. 12.

Luk. 16. 29. 31

Luk. 16. 30.

2. Tim. 2. 15.

to lead into all truth whatloever; and hunt after a supposed wicked spirit in a graceles and senses boy? Will you returne from the author of truth; to the author of lyes? from the holy ministrie of God; to an extraordinarie ministrie of the diuel and his diuellish instrument? In the name of God doe presentlie humble your soule at the fearefull remembrance of this your horrible and fearefull condition. Pray earnestlie to God, that (if it be possible) this blasphemous thought of your heart may be forgiven you when the time of refreshing cometh. What great blasphemie is this against our Lord Iesus the Churches sole Prophet? For the onlie testimonie of Iesus, is that spirit of Prophecie, whereupon wee must soundly relie for the reuelation of all trutthes whatsoeuer. What intollerable iniurie is this to the office of his holy spirit: who alone must bring to our remembrance whatsoeuer the Lord Iesus hath spoken before? What a fearefull checke giueh this blasphemous speech of yours, to the ordinarie ministrie of Christ, so singularly graced, and so notable qualified with sundrie giftes from above, for the manifestation of all trutthes whatloever, to the end of the world? Yea (besides these your sundrie and intollerable blasphemies) what a deadlie blow haue you giuen your owne selfe, and your fellow-laborers: as though that might be made knowen to the world by the ministrie of diuels: which could not, nor cannot possible be found forth by the Lord Iesus his ordinance. A very dangerous conceit, and flat opposite (I assure you) to our Sauour himselfe; who saith, they haue Moses & the Prophets, let them heare them. That wee should therefore expect reuelations of trutthes from any other meanes els, was neuer taught from heauen, but from hell: yea, euen out of the lying mouth of that damned rich glutton: who (reiecting the reuelations of the word) did say vnto Abraham, that if one should arise from the dead, they would undoubtedly beleene and be saved. Behold here the infernall author of that your vile and fearefull conceit: and be forthwith ashamed of such a tutor. The Lord open your eyes, and instruct you better, that so you may be enabled hereafter to deuide the word more truelie; and to shew your selfe a more sound and substantiall teacher of truth. For consider (I beseech you) how harshlie this blasphemous speech of yours would sound in the verie eares of your prophaneest hearers: namelie, if you should say thus vnto them.

them. Good people be not troubled I pray you, with any your owne ignorance concerning these hidden truthes which wee intimate to you, and which are now in question among vs. For be you well assured, that this truth which hitherto hath bin hidden from manie, it shall now (notwithstanding) very shortly be manifested vnto you by such a corrupt boy, or rather (if you will) by some diuell in the boy at the least. Were not this pockie good stufte (think you) to pester your Pulpit withall? And yet this (in effect) is euen the very same which you affoord vnto vs, frō that your former most filthy conceit. Hauing thus (in some sort) discharged my conscience by giuing you admonition in time: doe you now produce better arguments to proue your supposed essentiall possessions of spirits and diuels, or els doe forthwith giue ouer the field for shame. Pro. 9. 7. 8. 9.

Exorcistes.

Why sir, I dispossesse them all by prayer and fasting: therefore they were all essentiallie possessed.

Physiologus.

What man? are you quite spent vp, concerning the pretended essentiall possessions of those your eight *Demoniakes*: that you are now (like a *steale-counter*) thus couertly creeping vnto their supposed dispossessions by prayer and fasting? Surely sir, if (while we be bur in dealing *sparre blowes* the one with the other) you begin (like a *cowardlie crauen*) so soone to set vp the *heckle*: it is to be feared, you will neuer hold out when once we come to the deadly fight.

Exorcistes.

Yes, yes, I warrant you feare it not. For neither is my cause so crasie, that I neede to feare your encounter: nor my courage so cowardly, as that I will euer fight crauen, be the bickering neuer so sharpe.

Physiologus.

Well said *Exorcistes*, when the cause it selfe becomes desperate: then well fare a valourous heart: howbeit, it were much better (in my simple conceite) to yeeld vp the field by a faire and a friendly perswasion, then (in a foole-hardie or humorous course) to continue a desperate fight, till you receiue a deadly foyle.

Lycanthropus.

Surely *Exorcistes*, howsoeuer you braue it in words, it were

were better the controuersie were brought to an issue: because the faster you runne, the further you range, and the more fiercelie you fight, the more feeble you growe: yea, all men may plainly perceiue, that (howsoeuer you prate) you will neuer preuaile.

Exorcistes.

Tush man, feare you not that.

Philologus.

Nay, feare that feare will, we feare not at all.

Exorcistes.

Neither yet I, I assure you.

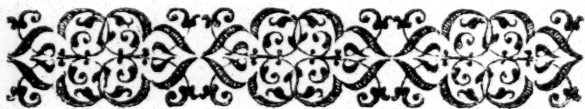
Orthodoxus.

Well then *Exorcistes*, hauing said what possible you can concerning your first *distribution*, I meane the supposed *essentiall possessions* of those your eight pretended *Demoniakes*: let vs now (for one houre or two) goe take the fresh aire, and then reuiue our *skirmish* afresh, concerning your second *distribution*, I meane your *dispossessing* of those eight, by your *prayer and fasting*.

Exorcistes.

I doe willingly yeeld to your *motion*.

The end of the first Dialogue.



The second Dialogue.

THE ARGUMENT.

Whether this fresh encounter (containing an hotch-potch of matters confusedly shuffled together) hath found a better successe, concerning the pretended Dispossession of Diuels by prayer and fasting: then any the precedent particulars, propounded at large in those our former Discourses?

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Orthodoxus.

His pleasant fresh ayre (I assure you) hath well refreshed our feeble *sprits*: and therefore, that we protract no further time, doe tell vs directly *Exorcistes*, what you say now to your fallie pretended *Dispossession* of Diuels by Prayer and Fasting?

Exorcistes.

Sir, hauing sufficiently proued, that the eight persons we speake of, were euery of them *essentiallie* possesst by the Diuell, *Doctrine*, yea, and this also, with such vnanswerable and inuincible *pag. 34.* arguments, as may fully perswade an indifferent Reader, there needes no further labour herein. Notwithstanding, because that which makes for the prooofe of their *Dispossession* tendeth directlie to the further confirmation of that their said *essentiall* possession, I am therefore readie with the like inuincible reasons to deale in that poynt if you please.

Orthodoxus.

It pleaseth vs passing well: and the sooner you deale, the better we like it, and the sooner we shall make an ende. As for your sufficient proving of that which you fallie pretend: let the indifferent Reader determine. In the meane time, because you brag beyond measure of your vnanswerable

Doctrines,
pag. 34. 35. 36.

nable, and inuincible *arguments* to mannage your *matters* withall; we will therefore the more exactly examine them feuerally, to make present *triall* of that their pretended *force*. And whereas you seeke to shelter all those your fallie pretended *Patients*, vnder an holie couerture of the parties *dispossession* in *Scripture*, and by such a deuice would seeme to soare aloft in the *clowdes*, before you be feathered *fleg*, to flie at so loftie a *pitch*: this therefore wee must tell you, or euer we enter the *combat*, that the holie *Scriptures* themselues will not yeeld their holie protection, to so paltrie a cause. And therefore that which we haue hitherto spoken against your fallie pretended *essentiall possessions*, may fullie suffice to answer the whole, because where there was *no true possession*, there can be *no dispossession* in truth: yet, because the finall ouerthrow of these your pretended *dispossessions*, doth more fully destroy your fallie supposed *essentiall possessions*, we are also here readie to encounter your vttermost force. Pretermittting therefore all those your fallie pretended *signes* of *dispossession* from sacred *Scripture*, as also your intolerable *prophanation* thereof by your fond *applications*: doe presentlie proceede in propounding vnto vs your *arguments*.

Doctrines,
pag. 34. 35. 36.

Exorcistes.

Doctrines,
pag. 37.

I will. First, there were in euery of our *Demoniakes* those selfesame *signes* or *notes* of *dispossession*, *precedent* and *subsequent*, which wee reade of in the *Scripture* *Demoniakes*: and therefore there was in euery of them the selfesame *dispossession* no doubt.

Orthodoxus.

If there were no doubt in the matter at all: it were vndoubtedly a meere madnes for any to impugne the same. Howbeit, thus we answer your *argument*. There were not in those your pretended *Demoniakes*, the selfesame *signes* or *notes* *precedent* and *subsequent*: therefore not the selfesame vndoubted *dispossessions*. That there were not the selfesame *signes* or *notes*, I proue it thus. First, those *signes* or *notes* in the *Scripture* *Demoniakes*, they were vndoubted *effects* of their *dispossessions*: the *signes* or *notes* in those your pretended *Demoniakes*, they were in truth but counterfeit *consonages*, as themselues haue freely confessed vpon their *oathes*. Furthermore, those *signes* or *effects* which wee finde in the *Scripture* *Demoniakes*, they were sensibly

H. Discoverie,
pag. 177. and
cap. 5. pag. 294.
and pag. 297.
Doctrines,
pag. 37.

sensibly performed to the view of the beholders eye: the other in those your pretended *Demoniakes*, they were not so by your owne confession. Againe, howsoever those *signes* or *notes* in *Scripture Demoniakes*, were the vndoubted effects of *dispossessiones* then, and so to be taken, because they are recorded for such by the blessed *Euangelist*, who could not erre in so recording the same: those your falsely pretended *signes*, they are but the vnruely reports of your *lying pen*, directed therein by a *deceitfull heart*: yea, they bee such *signes* (Master *Darell* affirmeth) as men may be deeply deceived in discerning thereof. Besides that, those selfesame effects in the *Scripture Demoniakes* then, they cannot so concludently proue *dispossessiones* now: because the like effects doe eftsfoones also arise from meere naturall causes, and corporall diseases, as our sequenth *Dialogue* declareth at large. And therefore if those selfesame effects then, must necessarily bee made the vndoubted true *signes* of *dispossessiones* now: then, wheresoever is the like rending and tearing, crying aloud, and leauing for dead, there is also the like essentiall *dispossession* of *Diuels*, which were to too absurd to imagine. Briefly, your good friend Master *Darell*, he doth confidently conclude a *dispossession* of *Diuels*, where no such *signes* are apparant: and therefore those your pretended *signes* precedent and subsequent, they doe not necessarily conclude an essentiall *dispossession* of *Diuels*.

Doctrine,
pag. 18.
Detection,
pag. 54.

Detection,
pag. 54.

Exorcistes.

Oh yes sir, for besides those *Scripture signes*, I haue (in my proper experience) eftsfoones obserued in the *dispossession* of some certaine *Demoniakes*, a very sensible seeing, or feeling of something going out of their bodies like to a *Mouse*, an *Vrchin*, a *Toade*, a *Bull*, a foule blacke man, a *Dog*, and such like: and therefore there is vndoubtedly an essentiall *dispossession* of *Diuels*.

2. Narration,
pag. 13.

Orthodoxus.

What man? are you wearie alreadie of those your *Canonicall notes* of *dispossessiones*, that you are fled so soone to those your owne experimented *apocryphall signes* or effects? Surely it should seeme your force is but weake. Notwithstanding, howsoever you say you haue eftsfoones obserued such things in your owne experience: very certaine it is, that not your owne selfe, but those your counterfeite *Patients* rather (if

Doctrin,
pag. 36. 37.

Doctrin,
pag. 37.

Eclef. 2. 14.

Doctrin,
pag. 37.

D. 2. Narration,
pag. 13.

any at all) they alone experimented some such supposed *sensible seeings, and feelings of some thing going out of their bodies*: and therefore it is very vntrue to say that you your owne selfe obserued the same in your *proper experience*. Besides that, Master Darell (your good friend) doth flatlie affirme, that the *Spirits* themselues, *they neither were, nor continued with those his pretended Demoniaces, in any such sensible bodies*, as you say here you haue eftsfoones obserued in sundrie of them: and therefore impossible there should be any such *sensible seeing or feeling of substances* proceeding forth from them, as you beare vs in hand. For howsoeuer you seeme to qualifie your former speech from the *Spirit his supposed operation in the present procuring of some such sensible matters in shew, at the very instant of their seuerall dispossessions*: that is ouer childish a conceit, to perswade any reasonable man, hauing especially *his eyes in his head*. For the *Spirits*, they could not by any their supposed operations whatioeuer, procure such *sensible things*, as might be *sensiblie scene, or palpablie felt* of any whoeuer: as in our second, thurd, fourth, and fift *Dialogues* is shewed at large.

Exorcistes.

Yea, but besides all this, I haue (by my *proper experience*) obserued eftsfoones in sundrie *Demoniaces*, a *vomiting* immediately before the egress of the *Spirit*, prognosticating plainlie vnto vs, his imminent *essentiall dispossession*: and therefore there is vndoubtedly an *essentiall dispossession of Diuels*.

Orthodoxus.

If this your new-coyned *Prognostication*, had (indeede) been *printed with priuiledge*, wee might (by the warrant thereof) not onely bee perswaded of the very trueth of that which you prate: but withall, we might (by vertue thereof) very boldly auouch, that euery *Gormandizing belli-god*, and surfetting *Swil-boule* (so oft as they happen to spue) are *essentially dispossessed*, of one *Diuell* at the least. Yea, and so much more likely than the other you speake of, by how much those your pretended *Demoniaces* *spitting up but a little quantity of choler or phlegme* (as your selfe do report) and that also with very great labour: these drunken *Epicures*, they doe spue forth the *Spirits* by whole pottles at once, and that with a trice. Besides that, if *vomiting* (forsooth) be an vndoubted

trne

true signe of essentiall dispossessions: it is very probable that men may mightily further the essentiall dispossessing of diuels, by procuring the possessed to vomite forthwith. Brieflie the scriptures, they make no mention at all of these your apocryphall signes *Doctrines* of essentiall dispossessions: and therefore they are no certaine *pag. 37.* signes of any such matter, but must (saith good M. Darel) be regarded of all men accordingly. Namely, they must (in *Doell: in the* deed and in truth) be deemed no better then the dreaming *report of Thomas Darling,* dotages of some phantasticall or idle braine: howsoever you your selfe (being destitute of true scripture signes to support *pag. 153.* your purpose in hand) doe make them the vndoubted true *S. Hasnettes* signes of Thomas Darling his dispossession. And therefore pro- *disconerie in* pound better arguments then these: or put an end to your *pag. 279. 280.* prating discourse for shame.

Exorcistes.

Why sir, we vsed prayer and fasting in such proper termes, and to such speciall end, I came to their essentiall dispossessions, *Doctrines,* and the same was forthwith effectuell; for the Lord, he vndoubtedly heard vs, and wee saw the very worke it selfe accomplished according to our owne desires: therefore there *pag. 37.* is now, vndoubtedly an essentiall dispossession of diuels.

Orthodoxus.

If you so stricktly tyed your selfe to some set and appointed termes for such purpose as you pretend, it seemes then (by the purporte of your speech) that you rather couiured the diuell from those your Demoniakes, then entreated the Lord to cast them out; and then how can you from thence so confidently conclude that your prayer and fasting was effectually heard of the Lord? For this question may iustlie arise from your speech: Namely, whether the powerfull efficacie of those your charming tearmes, had simplie and onelie their relation to God alone: or to God and the diuell together? If simplie, and onlie to God alone, then you doe therein directlie affirme, that God respected rather the forme, then the faith; rather the termes then the truth of your prayer. And therein withall, you doe implicatiuely put downe the principall cause why the rest of the Preachers (notwithstanding their often attempts by feruent prayer) could not possiblie expell William Sommer his comberlome diuell as well as your selfe: namely for that they wanted euerie of them, those terrible

D. Narration

pag. 1.

D. Apologie, in

pag. 31. 32.

termes which would haue striken it dead. Notwithstanding this crosseth Master Darel very shrewdlie ouer *the thumbs*, who telleth vs plainely that the *dispossession* of Satan is so ordinarie and so easie a matter, as it may be effected of any, how *simply* soeuer: whereas that which your selfe here reporteth, implieth a quite contrarie tale, and concludes it impossible for any to accomplish the worke, but such as are first made throughlie acquainted with the *proper termes* of that trade. Againe, if the powerfull efficacie of those your *charming termes* had their relation to God and the *diuell* together: then how dare you so confidently auouch, that those your sayd prayers (vttered forth in such set and appointed *termes*) were heard of God: sith (it may be) the *diuell* himselfe (being fearefullie frighted with those terrible *termes*) was voluntarilie fledde beyond the *utmost borders* of Egypt, or euer the Lord once opened his mouth concerning such his present departure from those your pretended *Demoniakes*. Besides all this, those your *charming termes*, they are (it should seeme) of a wonderfull working power: in that not onelie they are able (by your owne saying) to driue out the most combersome *diuell* with a trice: but (which more is) to accomplish (in all likelihood) an vndoubted *regeneration* euen in the *Demoniakes* themselues, as a man may collect by your speech. For you desired (you say) that the *diuell* might so be driuen forth from euery of them, as their bodies might forthwith become temples of the holy Ghost to dwell in: and euen at the very instant you saw the worke visiblie accomplished, according to your owne desires. This being so as you say, no wonder at all, though the *Inhabitants* of Nottingham were so desirous to entertain your person and preaching: the very *termes* of your prayers being so effectuell as you beare vs in hand. But tell vs (I beseech you) from what special grounds you are so certainly assured, that the *meanes* which you vsed in those your suppoled *dispossessiones*, were so effectuell then: sith M. Darel himselfe doth flatlie affirme, that both prayer alone, or prayer and fasting together: they are not alwaies effectuell to that selfesame worke. Yea, and (which more is) how could your selfe be so certaine thereof, seeing Satan (as you say) is so cunning, that he can cause many things to be in appearance which are not so indeed & in truth: & can also pretend a departure, when as yet he lieth secretly lurking within
the

Tob. 3. 3.

D. Doctrine,

pag. 37.

D. Doctrine,

pag. 59.

Darrels Apolog.

pag. 32.

Dar. Doctrine,

pag. 18.

the *Demoniakes* bodies? Brieflie, how are you sure the worke
it selfe was forthwith effected in such sort as you say, I
meane, that you *visiblie* saw the *dinell* driven forth of those your *D. Doctrins*,
Demoniakes, & their bodies effectually made temples (at the ve- pag. 37.
ry instant) for the holy Ghost to dwell in: sith as well the essentiall
dispossession of *dinels*, as also that admirable worke of *regene-*
ration, are cyther of them *spirituall matters*, and may not pos-
sible be discerned with *corporall sense*? And therefore we see
not how the worke was forthwith accomplished according
to your owne desires: vnles happilie your owne desires (being then
onely to haue the beholders deluded) came so to passe, as
you sawe (therein) your hearts desire in such sort effected.
This reason therefore (howsoeuer it may serue in some sort
to discouer your *dissimulation*) it concludes no essentiell dis-
possession of *Dinels*.

Exorcistes.

But sir, there was then and after, an earnest desire of *Satan D. Doctrins*,
his *repossession* in euery of those our *Demoniakes*: and there- pag. 37.
fore there must necessarilie be performed in euery of them,
an vndoubted *essentiall dispossession* before.

Orthodoxus.

Doe tell vs (I beseech you) how you became (on the sud-
daine) so familiarlie acquainted with the *Dinell* his earnest
desire of a *repossession*?

Exorcistes.

Euen by the *consonancie* of the sacred *Scriptures*: and the *Matth. 12. 43.*
seuerall reports of the parties themselves. *Luk. 11. 24.*

Orthodoxus.

Those *Scriptures* (being meere *metaphoricall*) how should
they certainly conclude any such *earnest desire of Satan his*
repossession: vnles you could first assuredly demonstrate vnto
vs, both his *essentiall possession* and *dispossession* before, in those
your pretended *Demoniakes*. As for the *seuerall reports* of the
parties themselves; that (we verilie thinke) should yeeld vn-
to you no such certaine assurance. Sith they haue voluntari-
ly *deposed before authoritie*, and we also our selues (hauing di- *H. Discoverie.*
ligentlie enquired into the matter it selfe) doe plainly per- *pag. 177. & pa.*
ceiue in our owne experience, that the parties themselves, they *294. and pag.*
had (for the present) no purpose at all, to relate the vndoub- *297.*
ted truth of things as they were done in deed; but reported
them

them rather according to the predeterminate purpose of your proper desires, as wee told you before. Moreouer it may be, that those your pretended *Demoniakes*, they were then (when they reported those matters) in some one of their false pretended fits, and were not (in deed) possessed or possessed at all, but they and the diuell dissembled the worke in hande: and if so, then the parties themselves (whatsoever they seeme to report) they are not to be beleeued in any those intricate matters. For first, if they but dissembled the things they reported, there is no reason at all, that men should giue credit to any such false dissemblers, as make no conscience of any such cosoning courses. Againe, if they did not dissemble, but were (in deed) possessed of Satan, yet you doe tell vs your selfe, that all the while they are in their fits, they be altogether senselesse, not knowing what they either say, or doe: and then (by Master Darell his vchangeable rules) they are not to be credited whatsoever they seeme to report. And so by consequence, these their dissembling reports concerning Satan his earnest desire of repossession: they are none other then the bare reports of a lying diuell, or senselesse *Demoniake* at least, and no better to be esteemed of vs, then meere phantasticall and senselesse reports. Besides all this, those your pretended *Demoniakes*, they reported no more concerning these admirable matters, then either that alone which they were taught before to prattle like parrats, or then that which they (being grossely deluded by the diuell him selfe, or his diuinish dissembling ympes) did verely imagine to be vndoubtedly euen so as they supposed the same: and therefore they onely reported the idle imagination of their own idle braine. For, Master Darell doth tell vs directly, that the *Demoniakes* themselves, they neither saw, nor heard, nor felt, nor perceived any such matters. In like manner, that your confident auouching of the bare literall sense (of entring in, and of going out) is to too absurd, as we shewed before. For, neither will such a sense be made to agree with the maine purpose of Christ: and Master Darell himselfe more simple, & more plainly expoundeth those Scriptures metaphorically; accordingly also as Christ himselfe applies the same to the Iewes. And therefore, these your collections from thence, as they are to too absurd and senselesse: so doe they.

argue

D. Doctrine,
pag. 10. 11.
D. Detection,
pag. 97. 98.

D. Doctrine,
pag. 31.
D. Detection,
pag. 10. 11.

D. Detection,
pag. 58.
Dial. 12. 45.

argue apparantly, the *beggerlinesse* of this your cause, and mightily bewray your *unspeakeable pouertie* in supporting the same. Who perceiuing your selfe destitute of direct and plaine *Scriptures*, to proue your *phantasticall fooleries*: doe vnconscionable seeke to vnderprop the same, by those your *phantasticall conceites*, which you haue violently inforced from the onely *bare literall sense* of such *metaphoricall termes*, as the holy *Ghost* hath peculiarly put downe in a quite *contrarie sense or purpose*, to that which your selfe would falliey pretend, as may plainly appeare, by conferring faithfully the one with the other, from point to point. For first, how can you soundly collect the *essentiall possession of diuels*: from the *Iewes* their onely accursed condition, as they are without *Christ* in the world? Or, how can you imagine any *essentiall dispossession of diuels*: from the *Iewes* their present desiting from sinne? Or, how may you fitly inferre an *essentiall repossession of diuels*: from the *Iewes* their *reiecling the profered graces of God in Christ, and their returning afresh to their former vomite*? Or (to be brieft) how can you soundly conclude the reentring of *seuen distinct seuerall diuels*: from the *Iewes* their *seuenfold more accursed condition then euer before*? Surely *Exorcistes*, such *vnfanorie collections*, they doe rather procede from the senselesse profunditie of some new found *senselesse Diuinitie*, then from the depth of sacred *Diuinitie*: yea, and (which more is) these your absurd and *senselesse collections*, they are vndoubtedly such, as (being also obserued literallie in other like *metaphors*) might teach *melancholike persons* to cut off their owne hands: to put out their owne eyes: to cut their owne throates: yea, and that also, the eye of a foole is sette in his heele, because a wise-mans eye is placed aloft in his head. Yea, and this I say farther, they would make wise men to wonder in what part of your bodie your owne eye was fixed: when you first squibbed forth these your *squinting collections*. For, your dealings herein is not vnlike to the fetches of a mylie fox: who, when he looketh a man very full in the face, will then most couertly *squint aside with his eyes*, to espie an escape on the one side or other. Howbeit, these your *squinting collections*, they are ouer much squeamish to settle vs soundly in an vndoubted assurance of that your pretended *essentiall dispossessions*.

Exorcistes.

Math. 12. 43.

Luc. 11. 24.

Eph. 2. 12.

Act. 13. 46.

Pro. 26. 11.

2 Pet. 2. 22.

Math. 12. 45.

Luc. 11. 26.

Heb. 6. 4. and

10. 26.

2. Pet. 2. 20. 22.

Math. 5. 29.

Math. 5. 30.

Pro. 23. 2.

Eccles. 2. 14.

S. D. Trialb.

pag. 83.

Exorcistes.

D. Doctrine,
pag. 39.

Why sir? those our *Demoniakes*, they haue euer since remained well in their bodies, and haue been free (for these two yeeres or more) from those their former extraordinarie vexations whatsoeuer: and therefore, essentially dispossessed of Satan.

Orthodoxus.

D. his tryall
pag. 22.
D. Detection,
pag. 179. 180.

They were neuer essentially possessed by Satan, but did counterfeit their fittes, as them selues haue confessed; being euery way free from all such supposed extraordinary vexations both then and before: and so by consequence, they were not essentially dispossessed at all. And howsoeuer you fondly beare vs in hand, that those voluntarie confessions of theirs concerning their counterfeitings, are vndoubted demonstrations of Satan his repossessing in euery of them, very certaine it is, that the parties them selues, they knew their owne estates farre better then you could by much: and therefore (deposing the contrarie to that you auouch) they are to be beleeued before your selfe. Yea, euen *Thomas Darling* him selfe (of whome you threape so much kindnesse) he plainly confesseth (as Master *Darell* doth graunt) that he also (for his part) did but counterfeit whatsoeuer he did: and therefore either he was not essentially possessed at all: or else (by your own reason) he is as vndoubtedly repossessed as any of the rest whom you so confidently charge that way. Howbeit, we doe resolutely assure our selues, that those your pretended demoniakes, they were neither possessed, dispossessed, nor repossessed at all. For, very certaine it is, that the casting out of diuels is a miraculous worke: but the working of miracles, it was onely in *Christ* and his *Apostles daies*, and is ceased long since, and therefore also the casting out of *Diuels*, it is ceased long since.

D. Doctrine.
pag. 39. 40.

Exorcistes.

D. Doctrine,
pag. 40.

The casting out of diuels in the daies of *Christ*, was effected either by an absolute or committed authoritie. The one was in *Christ* alone, the other in the twelve *Apostles*, and seauenty *Disciples*: both which manner of expelling diuels are ceased long since as you say. Onely, now there remaineth prayer, or prayer and fasting: by which we entreate *Christ* to cast them out now, by his owne absolute authoritie, and therefore the casting out of diuels by these meanes, is no miracle at all.

Orthodoxus.

If *Christs absolute authoritie* for the driuing out of *Diuels* be ceased long since: doe tell vs I beseech you, how *Christ* (notwithstanding any *your earnest entreaties by fasting and prayer*) may now possible driue forth *Diuels* by that his said *absolute authoritie*, which (you say) is ceased long since? For in that you auouch the worke of *dispossessing Demoniakes* now to be also effected by the *absolute authoritie of Christ*: you must necessarilie make, that his said *absolute authoritie*, either the *onely efficient*, or an *instrument* at least, in euery such powerfull expelling of *spirits and Diuels*. If you make *Christ his absolute authoritie* the *onely efficient cause* for the powerfull expelling of *Diuels* in these dayes of the *Gospell*: then surely (howsoever you may vrge your pretended *ordinarie meanes of prayer and fasting*, for the *intreatie of Christ*) the *authoritie* or *power* that expels the *Diuell*, is either but one and the same, and so by consequence the casting out of *Diuels*, euen now in these latter daies of the *Gospell*, it must needes be as *miraculous* as euer before. On the other side, if the driuing out of *Diuels* be now wrought by the *absolute authoritie of Christ*, but *instrumentallie* at the becke and appointment of your *prayer and fasting*: then your said speech, it implieth thus much at the least. Namely, that either the bare exercise of your *prayer and fasting*, is able *efficiently* to accomplish that worke, *ex opere operato*, by the *onely bare worke being barely done*: or that, in the very words of your *prayer* at least, there is couertly contained some certaine *magicall force*, for the timely effecting thereof. Thus then, as your *reason* is very ridiculous: so surely your fond *allusion* from the *Queene*, and *Lord Chancellor* is to too absurd. For first, you propound a *case* which neuer shall be: and therefore, the same can neuer *illustrate* your purpose in hand. Besides that, you do (by the *Lord Chancellors death*) too highly derogate from her *Maiesties absolute authoritie*: in making those matters whatsoever, which her *highnes* (being thereunto entreated by some of her *subiectes*) shall by her *absolute authoritie* effect in her owne proper person: to be lesse *admirable* by many degrees, then those which were wrought before, by the *Lord Chancellor his committed power*. Howbeit, to the end we may liuely *illustrate* the matter it selfe: let vs
admitte.

D. Doctrine,
pag. 40.

admitte the case to be thus; The *Queenes Maiestie* (next and immediatly vnder God) doth gouerne this kingdome by her *absolute authoritie*. This *absolute authoritie*, she hath (*in part*) dispensed to some certaine persons, subordinate vnder her, for the orderly *execution of iustice and mercie* among the rest of her *subiectes*: ratifying, and approouing whatsoever those persons shall correspondently conclude according to the *tenour of her Maiesties pleasure*, expressed at large in her *Lawes*. Yea, and approouing the same to be as *authentically*, as if she (by her *absolute authoritie*) had effected the same in her owne proper person. And (which more is) vpon the primarie establishment of her said *absolute authoritie*, she appointeth (as a *temporarie officer*) the *L. Keeper of her great seale*, to confirme and establish (from time to time as occasion requireth) all those the former *constitutions of mercie or iustice*, by annexing the *broad seale of England* vnto them: ratifying and approouing (as before) whatsoever he accomplisheth accordingly. This *Lord Keeper* being (as you heard) but a *temporarie officer* he dieth; whereupon her *Maiestie* intendeth that his said *temporarie office* shall fullie determine for euer: and (reseruing that *extraordinary power* to her selfe) she neuer purpoeth to set to her said *seale*, as before, but will now haue her said *subiects* very dutifully to accept of her *future graunts and decrees*, in no lesse assurance of her former experimented faithfulness, then if they were *extraordinarily sealed vp* (as in former times) with tenne thousand *authentically seales*. The case being thus, the *question* is this: Whether her *subiects* (seeing her *Maiesties* pleasure to the contrarie) may warrantably *supplicate* now, for her *Hightnesse* said *temporarie seale* to any her *future graunts or decrees*: or (if any shall rashly attempt such a course) whether the same doth not argue in him, an *undutiful presumption*, or *hopelesse distrust* at the least, and so by consequence, doth highly offend her *Maiestie*. There is no man of *common sense*, that may iustly denie the same. Now then, the application is this: *Christ Iesus* hauing *absolute authoritie* from God the Father, to gouerne his Church, committeth part of his said *authoritie* to *Apostles, Prophets, Euangelists, pastors and teachers*: commaunding them (by his *Word* and *Sacraments*) to *winnes his good will towards his Church to the end of the*

the world. Giuing to some peculiar persons among the rest, a temporarie grace or power, to seale vp (for a season) his said Word and Sacraments, with extraordinarie and miraculous actions. These extraordinarie actions he doth after determine for euer, and will now haue all men to receiue his said Word and Sacraments, as the authenticall truths of his former experimented faithfulness towards his said Church, without any farther superfluous seales, to the end of the world : and (reseruing that extraordinarie power to himselfe) neuer purposeth to let to his said extraordinarie seale, as in former times, but will now haue his said Church very faithfully to entertaine the timely reuelation of his future promises, in as full an assurance of that his former experimented faithfulness towards her, and euery member, as if this said faithfulness were extraordinarily sealed vp with ten thousand such temporarie seales. Now then, the case being so as you see, the question is this : Whether (the purpose of Christ standing so as wee say) it be not an intolerable presumption, or filthy distrust at the least, for any whomsoever, to supplicate Christ for that extraordinarie fauour afresh, which he hath finally and fully determined : and so (by consequence) whether it bee not now a presumptuous sinne for any (how holie soeuer in shew) to vndertake, or attempt such a rash and vnwarranted course? I verely belecue it is sinne : and that your selfe dare neuer denie the same. Notwithstanding, admit by the way, that any presumptuous person (so supplicating our Sauour in such doubtfull vncertainties) should (for the bewitching of himselfe, and the triall of others) obtaine (in some secret iudgement) his hearts desire : the question is, whether that extraordinarie seale so set to (in iudgement) by Christ his absolute authoritie, bee not as glorious, yea much more glorious, and more admirable now, then that which was put to before, by some such special persons as were thereunto enabled by Christ for a time : and whether that power which effecteth such worke (either then or now) bee not euermore one and the same, of equall authoritie and like admiration? I hope you haue not the face to withstand the infallible truth thereof. And therefore, in auouching so confidently, that this your new-found ordinance, for the powerfull expelling of Devils by prayer and fasting, is now establisht and continued for euer,

uer, euen by the apparant proclamation of our Sauour himselfe, when no such proclamation is any where recorded throughout the *Canonicall Scriptures*: you doe therein verie blasphemously belie our Sauour Christ, and make it apparantly euident, that your idle head, it was fraught too full of phantasticall and idle proclamations forsooth: when you thus proclaimed (in print) all these your idle and phantasticall conceits to the world.

Exorcistes.

See D. Doctrine,
pag. 41.

Not so sir: for howsoeuer the same be not apparantly exprest in the *Word*, our Sauour Christ, hee hath secretly ordained and established prayer and fasting, as a perpetuall secret ordinance, for the essentiall dispossessing of Spirits and Diuels to the end of the world: and therefore there are, and shall be such dispossessing of Diuels to the end of the world.

Orthodoxus.

If this your pretended new-found ordinance be not apparantly exprest in the *Word*: how know you the same to bee a secret ordinance perpetually established by Christ? Againce, if prayer and fasting be (as you say) but a secret ordinance: from whence haue you your speciall warrant to bee tampering therewith, sith the secret things belong only to God?

Dent. 29. 29.

Exorcistes.

See D. Doctrine,
pag. 41.
Matth. 17. 21.
Mark 9. 29.

It seemeth to vs such a secret ordinance, from out of those *Scriptures*, recorded by *Matthew* and *Marke*: therefore it is such an ordinance.

Orthodoxus.

Dent. 29. 29.

D. Detection,
pag. 41.

If the same bee recorded by *Matthew* and *Marke*, it is then no secret, but a reuealed ordinance of Christ: and so (by consequence) it belongeth to vs and our children. Howbeit, the same seemeth to vs no such secret ordinance from out of those *Scriptures* recorded by *Matthew* and *Marke* (Master Darell also very flatly affirming, that wee reade not of the first ordaining of any such meanes) and therefore the same is no such secret ordinance of Christ, as you beare vs in hand from those *Scriptures*. But goe to, put downe the very words themselves, from whence you would seeme to collect the secret institution of such a secret ordinance, as your selfe doe imagine.

Exorcistes.

D. Doctrine,
pag. 41.

I will. Our Sauour Christ saith thus: *This kind can by no other*

other meanes come foorth, but by prayer and fasting. Wherein *Maith. 17. 21.*
 prayer and fasting seemeth vnto vs, to bee some secret ordi- *Mark. 9. 29.*
 nance of Christ, for the powerfull expelling of Spirits and
 Dinels.

Orthodoxus.

This seeming of yours was fully answered before by Ma- *D. Detection,*
 ster Darel his mouth: where he flatly affirmeth, *that we reade pag. 41.*
not in Scripture, of the first ordaining of any such meanes. But
 proceede (I beseech you) in examining that Scripture.

Exorcistes.

Let Master Darel affirm what he please: that which I
 say, is very apparant, both by the coherence and purpose of the
 text it selfe.

Orthodoxus.

Let passe the coherence, and speake of the purpose alone.

Exorcistes.

Christs purpose (in that text) was, to put downe such an or- *D. Doctrine,*
 dinarie meanes for the powerfull expelling of Dinels to the end of *pag. 41.*
 the world: as may plainly appeare by the prosecution of that
 purpose it selfe, which is also expressed vnto vs, partly by a
 question, and partly by an answer thereto.

Orthodoxus.

Very well. But who (I beseech you) propounded the que-
 stion?

Exorcistes.

That did the Disciples of Christ.

Orthodoxus.

What was the maine reason of propounding the question?

Exorcistes.

Their not expelling of that Dinell from the child.

D. Doctrine,
pag. 41.

Orthodoxus.

To whom was the question propounded?

Exorcistes.

Euen to our Sauour himselfe.

Orthodoxus.

What was the answer of Christ to their question?

Exorcistes.

That they could not cast out the Spirit, because of their un- *D. Doctrine,*
 beliefe: and that this kinde goeth not forth but by prayer and *pag. 41.*
 fasting.

Orthodoxus.

Orthodoxus.

To whome was this *answere* properly giuen?

Exorcistes.

Euen to the *Disciples* themselues : who propounded the question.

Orthodoxus.

What doth *Christ* his *answere* *implye*?

Exorcistes.

D. Doctrine,
pag. 42.

Two speciall *impediments* to that present busines. Namelie first, *the weakenes of the Disciples faith*: then next the *kinde of spirit* wherewith they were then to encounter. As if *Christ* should thus haue answered. Your owne *faith* was too weak: and that *kinde of diuell* was too comber some for you to encounter withall.

Orthodoxus.

Will you sticke fast to *this sense*, which you presentlie make of that *scripture*?

Exorcistes.

Make you no doubt thereof: whatsoeuer shall be written or said to the contrarie.

Orthodoxus.

Well then (pretermitting a time, the *first impediment* I meane, *the weakenes of the Disciples faith* for that is vnwealdie a worke) doe tell vs, how you are certainly sure that *Christ* put downe your *other pretended impediment*, namelie, *the kind of spirit*: sith there is no such distinguished let laid forth in that speciall *text*?

Exorcistes.

D. Doctrine,
pag. 42.

Though the same be not expresse put downe in the *text*: yet the words of our Sauour *Christ*, doe *secretlie implye so much*: because the *spirit* (it should seeme) was one of that kind, which (in the *ordinarie meanes* that euer were, or shall be in the *Church*) could not be expelled by *sole prayer*, without *fasting* annexed vnto it.

Orthodoxus.

Frustra fit per
plura, quod fieri
potest per pau-
ciora.

If *sole prayer* alone be able to driue out a *diuel*, then is it altogether a superfluous course, to haue *fasting* annexed thereto: because *many things together are needles*, where the worke may be thoroughly effected by one onely meanes. As also if *prayer alone*, be vnable to accomplish that worke vnlesse the

ex-

exercife of *faſting* be ioyned therewith: then by what other meanes I pray you, were *Katherine Wrights* ſeauen *diuels* driuen out of her bodie: for at her diſpoſſeſſing you only but praied without *faſting* at all?

Exorciftes.

Thoſe ſeauen *diuels* in *Katherine Wright*: were none of them all of that worſt kinde of *diuels*.

Orthodoxus.

I am iuſt of your minde for that. Notwithſtanding, how knew you ſo ficlie what kind they were of: before you had giuen the firſt onſet vpon them? Surelie your hap was wonderfull good, in that you (dealing with ſeauen at a clap) ſhould not meet with one comberſome *diuell* among them all: ſeeing the *Apoſtles* of *Chriſt* (being to deale but with one *diuel* alone) were lo hardly beſet. Howbeit, referring the farther diſcourſe of theſe your phantaſticall toyes, to place more conuenient: doe tell mee *Exorciftes*, how (from that *Scripture*) you may poſſible conclude a perpetuall eſtabliſhed ordinance for the caſting out of *diuels* to the end of the world: ſith that verie text was ſpeciallie and purpoſelie ſpoken to the *Apoſtles* themſelues, as you told vs euen now.

Exorciftes.

Why fir? from theſe words (this kind goeth not forth but by *D. Doctrins*, praier and *faſting*) we may as confidently conclude, that *Chriſt* would haue prayer and *faſting* to be practiſed as a perpetuall ordinance for the powerfull expelling of *diuels*: as the *Phiſition* (by telling men that the *pleuriſie* can no other waies be cured but by onlie *Phlebotomie*) would haue *Phlebotomie* vſed for the only curing of *Pleurifies*. pag. 42. 43.

Orthodoxus.

If you haue no deeper an inſight into this your new-found trade of *diuillitie*, then you ſhew ſkill in the curing of *pleuriſies*: there were no great regard to be giuen vnto this your pretended ordinance, for the expelling of *diuels* by prayer and *faſting*. For what learned *Phiſition* hath euer affirmed, that a *pleuriſie* cannot otherwaies be poſſible cured, but by the onlie vſe of *Phlebotomie*? Seeing (if the bodie of the patient abound not with euill humours) it ſhall ſuffice (in the beginning of the inflammation) to mitigate & diſcuſſe the paine, with fomentes and medicines that do moderatlie heat: with an

*Anicen. lib. 3.
tractat. 4.
cap. 1.
Phil. Barrowgh.
de methodo m-
randi lib. 2.
cap. 8.*

H

exquiſite

exquisite diet; with *clisters*, with *plaisters* and *oyntments* without the vse of *Phlebotomie* at all. But be it, that (in a bodie abounding with *suill humours*) it is best to begin the cure of a *pleurisie* by letting of blood: yet this serueth nothing for the proote of your purpose in hand, vnles you be able to demonstrate vnto vs that a *pleurisie* cannot possible be cured, but by letting of blood. And therefore euen as an expert *Physition*, who tels his young *practitioner*, that the neglect of *Phlebotomie* was a principall cause of his fayling in that one speciall *pleurisie*, which hee had (at that present) in hand; doth not thereby institute an ordinance or rule for tag & rag to attempt in the curing of all *pleurisies* of what kinde soeuer, but onlie makes knowne the principal impediment to that present cure: so surely our Sauour Christ (in telling his *Disciples*, that their careless neglect of prayer and fasting to stirre vp their faith in the timely accomplishment of that present *dispossession*) doth not thereby establish prayer and fasting, as an ordinarie perpetuall meanes for tag and rag to driue forth *spirits* and *diuels* to the end of the world, but rather (rebuking their *weakenes of faith*) doth put downe the meanes, that should haue strengthened the same in the powerfull accomplishment of that present businesse. That this was the onelie purpose of Christ in those wordes: it is verie apparant. Both because the possession of *Diuels* (being an extraordinary iudgement) could neuer be effected by any ordinarie meanes: and for that also the Lord had bettowed vpon the *Disciples* before, an extraordinary abilitie for that speciall worke, I meane the *miraculous faith*. The power of which faith being decayed in them by their owne default: he sharply rebukes their carelessse negligence, and sheweth the meanes wherewith they should haue carefullie stirred vp and strengthened the same.

Matth. 10. 8.
Luk. 10. 9.

Exorcistes.

D. Doctrin.
p. 43.

There is neyther scripture nor sound reason that appropriateth the vse of this meanes to that primitive age, or to the persons of the *Apostles*, and others endued with the *miraculous faith*: and therefore I perceiue not, why prayer and fasting should not (in that text especiallie) be established by Christ, as a perpetuall ordinarie meanes for the powerfull expelling of *spirits* and *diuels*.

Orthodoxus.

Orthodoxus.

You are a sure man of your *promise*. For protesting ere while, you would sticke fast to that former *sense* which you gaue of this *scripture*; you doe now (with the turning of a hand) controll the *said sense*, & tell vs a quite contrarie tale. So constant you are in your *iudgement* and *promises*, concerning these *matters* in controuersie. Howbeit, whereas you thinke it *unreasonable* that *Christ* (speaking here of *prayer* and *fasting*, as of meere *ordinarie matters*) should purposelie direct his speech to the *Apostles* and such *others*, as hee had endued with the *miraculous faith* for the expelling of *dinels*, you doe thereby discover your palpable ignorance to al the world: in not knowing or forgetting at least, that it was euermore an *ordinarie custome* with *Christ* to reprove in his *holiest Disciples* their *ordinarie neglect* of *graces receiued*, and to stirre them houlelie vp, to a more heedfull carriage and care concerning the same. Besides that, if this answer of *Christ* was not peculiarlie appropriated to his onely *Apostles*, and *seauentie Disciples*: then did not *Christ* satisfie that their present demaund, but gaue then an *answere answereles*, and left their *question* propounded in perpetuall *suspence*. Again, if thoe words of *Christ* haue not their *peculiar reference* to the *Apostles* themselues, with the *seauentie Disciples*: then hath our Sauiour shapen an *answere* therein, to no bodie present, and giuen a *direction* there where no doubt was propounded before. And so (by consequence) at some time, hath spoken eyther to no *purpose* at al: or els that which *importeth a meaning* flat opposite vnto the *literall sense*, which once to imagine were to too absurd. In like manner if that *answere* of *Christ* must be onelie applied to the *ages to come*, and be esteemed as a *perpetuall ordinance* for the *ordinary expelling of dinels*: then hath *Christ* propounded an *ordinance* without an appointed subiect to vndergoe the same: an *ordinance* without giuing *directions* to any there present: brieflie, a *bare ordinance* without any further *inspiring* of his *Apostles* with some conuenient *constitutions* or *canons*, concerning the orderlie obseruation thereof by some others succeeding *their age*. A thing very directlie opposite to the absolute practise, and prouident care of *Christ*: in all other his *holie ordinances* els whatsoeuer. Besides that, if these wordes

Math. 8. 26.
and 26. 40. 41.
Luk. 24. 35.

of *Christ* must haue their speciall and onelie relation to the *ages succeeding*: then the *ages succeeding*, they should haue (by your saying) a farre greater power for the expelling of *diuels*. then euer had any the *Apostles of Christ*. Because (by your *Doctrine*) the *ages succeeding*, they are successiuelie enabled to cope with those comber some *diuels*: against whome the *Apostles themselves* could not possible preuaile with al their power. Furthermore, if *Christ* in those words did but barely establish a perpetuall ordinary meanes for expelling of *diuels* in the *ages succeeding*: then surely the *Apostles of Christ*, they haue hitherto concealed some necessarie parts of the counsell of *God* from the *ages succeeding*: for that no one of them all (in any their *canonicall writings*) haue so much as mentioned that selfesame ordinance, or giuen any directions at all concerning the same. Brieflie, whereas you confidentlie auouch that *Christ* (in those his words) did then vndoubtedlie establish prayer and fasting, as a perpetuall ordinarie meanes for the powerfull expelling of *diuels* to the end of the world: you doe therein directlie oppose your owne selfe to good Master *Darel*, your friend. For he telleth vs confidently, that this ordinance of prayer and fasting for the dispossessing of *diuels*, it was so farre off from being then first established by *Christ*, as that it had been euer an ordinance thereunto in the Church continuallie, euen from *Adam* himselfe. And this (saith he) may plainly appeare by the wordes of our Saviour himselfe: who saith not thus, this kind shal not go forth, as speaking in the future or following time, as of that which should afterwards bee put in vse: but hee rather saith thus, this kind (goeth) not forth, as meaning purposelie of the present and former seasons, or of that which had beene practised long before the dayes of our Saviour himselfe: and therefore the same was no ordinance, then presently established by *Christ*.

D. *Doctrine.**Exorcistes.*D. *Doctrine.*

pag. 43.

Matth. 12. 27.*Act.* 19. 13.

Why sir, there were fundrie others besides *Christ* himselfe and his own *Apostles*, that were commonlie conuersant in casting out *diuels*: as may plainly appeare by the scriptures. But *Christ* gaue vnto them no such speciall power for casting out *spirits*, as he gaue his *Disciples*: and therefore they did it eyther by prayer alone, or by prayer and fasting, according

ding to the kind of *spirit* possessing the partie.

Orthodoxus.

That is not so : for M. Darel doth plainely auouch, that euen those others also (besides our Sauour and his own *Apostles*) they accomplished those selfe-same *extraordinarie actions*, and that also by the selfesame finger of God: and therefore by no such supposed *ordinarie meanes* as your selfe doe imagine. Againe, you your owneselfe doe likewise affirme, that this *ordinance of prayer and fasting*, it was not then an *established ordinance*; and Christ he telleth vs further, that those other (whatsoever they were) they also eiection *spirits* and *diuels* by the onlie *miraculous faith*, as appeareth in the seauenth of *Matth.* : and therefore they did not the same by any *ordinarie meanes*, as you verie fondlie would beare vs in hand. Brieftie, if those other besides the *Disciples then*, and the rest whatsoever in these dayes of the *Gospell now*, may none other waies driue out *diuels* but by this your new-found *ordinarie meanes*, namelic, by *prayer alone*, or by *prayer and fasting together*, according to the kind of *spirit* possessing the parties : then it is necessarilie required, that men should first be throughlie acquainted with the kind of *spirit* possessing the partie, or euer they vndertake to accomplish so waightie a worke.

Matth. 7. 22.

Exorcistes.

That is not requisite: neyther in deed can be.

D. Doctrine,

Orthodoxus.

pag. 43.

Then may no man certainly know; either how or when to deale in so doubtfull a businesse.

Exorcistes.

Yes, let him first of all deale in the *ordinarie and perpetuall meanes* which is left to the Church, namelic, by *prayer alone*, for some two, three, or more houres together: and then if in that time (the *meanes* so obserued) he preuaile not at all, let him ioyn *fasting* thereunto : and that certainly (if God will) shall forthwith accomplish the worke.

D. Doctrine,

pag. 43.

Orthodoxus.

Very true as you say, *Prayer and fasting together* (if God will) shall be sure to preuaile : and euen so likewise should *prayer alone*, if God saw it good. Howbeit, it should seeme by the manner of your speech, that the powerfull effect of this

new-found ordinance doth wholly consist vpon doubtfull vncertainties : and therefore doe tell vs directly from whence you receiue your *apocryphall canons or rules* : and from what *unwritten veritie*, you haue drawne these your *unwritten directions* in practise? Is it not *Exorcistes*, an intolerable pride of heart, that you should dare thus impudently to *institute in the name of Christ* any of these your *unwritten ordinances*, and *apocryphall Canons* concerning the same : without either warrant or word from the mouth of *Christ*? Againe, how shall you be able (in the day of your fearefull account) to iustifie your blasphemous taking of the *Lords holie name in vaine*, by so vainly abusing the holie ordinance of prayer, for three or foure houres together, for no other purpose at all, but only to proue an *idle experiment*, concerning the vncertaine effect of this your newlie conceited ordinance? Know you not man, that wee are to pray *onely in faith without any doubting*, and that *faith* it selfe must needs haue a ground from the written word? And therefore how should not those your *idle prayers* (for three or foure houres together) be turned to sinne : they hauing especially no one word for their warrant? Moreouer, who tels you that *fasting* (annexed forthwith to those your *experimentall prayers*) will vndoubtedly make them marueilous effectuall : seeing the most glorious Ceremonies of all (not proceeding frō a *faith* grounded fast on the word) are but *holie abominations*, yea, and sith *fasting* it selfe (when it is at the highest of all) is but a *bodilie exercise*, which (the *Apostle* telleth vs) doth *profit but little*? Besides all this, if *prayer* alone be the only *ordinarie meanes* that euer was, or shall be in the *Church*, for the ordinarie expelling of *Spirits* and *Dinels*, as you told vs a little before: how then can you warrant that your superfluous *additament of fasting* to be annexed therewith? Briefly, these your *apocryphall Canons* concerning the exercise of *prayer alone*, for some three or foure houres, and then next of *fasting annexed vnto it*; do directly crosse your owne practise with *Som-mers* : for you proceeded in *prayer and fasting together*, without making an *experiment* first, by *prayer alone*.

Exorcistes.

Very true. Howbeit, that was done so, because we would make *sure worke* at the first : and driue out any *Dinell* from him.

Exod. 20.

Matth. 7. 7.

Mark. 11. 24.

Luk. 11. 9.

Ioh. 14. 13.

and 16. 23.

Iam. 1. 6.

1. Tim. 4. 8.

him (how comber some soeuer) without any further adoe in the matter.

Orthodoxus.

But in the meane time, what became of your appointed rules? and how was this your prescribed order obserued therein? Nay, who seeth not the same to be a very phantasticall and frinolous order? For what needes an experiment first by prayer alone: sith prayer and fasting together wil strike it dead? Well sir, howsoeuer you prescribe rules to your pupils, I perceiue you will be your selfe an irregular person: yea, and that you can (at your pleasure) expell any *Diuell*, how dangerous or deadly soeuer. Howbeit, it is wonderfull, you tooke not that selfesame preuailing course with *K. Wright*, and her seauen *Diuels*: for (among seauen) you might peraduenture haue fallen vpon one of those comber some Spirits, which would not be remoued but by prayer and fasting together: and yet notwithstanding, you onely but prayed at her deliuerance.

Exorcistes.

Indeede she was dispossessed by prayer alone, vpon the very day of her appointed deliuerance, by my only prayer, without fasting ioyned therewith, or so much as entended either by her selfe, or any other in her behalfe, or so much as aduised thereto.

Orthodoxus.

Surely it should seeme you haue a very rare gift for driuing forth *Diuels*: in that sometimes without either prayer or fasting at all (hauing onely but a purpose thereto) you can so easilie accomplish the worke. For, vpon the very day of *K. Wrights* second deliuerance (when you neither prayed nor fasted) it seemes you could driue out those seauen at a clap, if it be true that others report, and your selfe depose. For first, your selfe hauing well dined before with Master *Beresford* at *Cutthorpe*, and then after dinner, going two or three miles vnto the appointed place: you had fully dispatched them all by noone, or shortly after. Howbeit, I am something too blame for intermeddling so farre with the secret mysteries of this new-found trade: for notwithstanding the premisses, and those your precedent *Canons* concerning the same, there may bee couched some hidden conceit vnder those your change-

S. Hayneses
discoerie,
pag. 302. and
pag. 307.

S. Harfness
discovery,
pag. 300.

D. Desfection.
pag. 102.

able courses. Because, howsoever you *famished* forth *Sommers* his *Dinell* by your *fasting*, almost a whole day together: it should seeme (by your dining so well, or euer you attempted the worke) that your maine purpose was then to *presse out K.Wrights* seauen *Dinels* at a dash, by lying very boytterously vpon her bellie, as you told her you had done before. Now then, this your daungerous purpose, concerning the kingdome of *Satan*, being (in all likelihood) perceiued before by *Satan*: it is very probable he gaue *Midlecub* and his *mates* before hand, a speciall commaund to depart without further resistance, for feare of hazarding the whole state of his kingdome, and of being themselues very pitifully *pressed to death*. Or, it may be, that howsoever *W.Sommers* his combersome *Spirit* had time long enough for his further continuance: yet *K.Wrights* seauen *Dinels*, they had continued in her their appointed *terme* to the full: and then (Master *Darell* affirmeth) they will goe out of their owne accord, without any such *meanes* at all. Thus then it is vncertaine (you see) whether that their speedie departure from out of her bellie, was *voluntarie* of themselues, or *constrained* rather by the ineuitable force of your *fasting* and *prayer*: neither do we perceiue how we may be soundly resolued herein, but by old *Midlecubs* mouth. For if their speedie departure was *voluntarie* performed by their owne accord: then what need (I beseech you) of that your new-found *ordinance* of *prayer* and *fasting*, especially where such curteous *Dinels* must bee encountred with? Surely none at all. Nay rather, much needles labour might well haue bin spared, and such causelesse sturres needed neuer haue been raised all the countrey ouer, about a *new nothing*. On the other side, if their speedie departure was not *voluntarie* (as before) but that they were (by the very force of your *prayers*) *compeld* to bee packing, without longer delay: then tell vs I pray you, how your *rule* was obserued concerning the *use* of *fasting* therewith? Now surely this new-found *trade* of *Dinillitie*, it was first founded (it seemes) vpon a tottering *pillar*, or fickle foundation: and that is the reason why you haue made your *chaungeable Canons* so suteable and correspondent thereto.

Exorcistes.

Howsoever it pleaseth your selfe, very disdainfullie to
terme

Doctrines.
pag. 43.

terme it a *new-found trade* : very certaine I am, that our Sa-
uiour *Christ*, he hath (in those *Scriptures*) established *prayer*
and *fasting*, as a perpetuall ordinarie *meanes* for the power-
full expelling of *Diuels*.

Orthodoxus.

Not so. Those *Scriptures* haue only a reference to the *Dis-* *Doctrins,*
ciples of Christ concerning that *action* in hand : as wee shew- *pag. 44.*
ed, and your selfe confessed before. For by them alone the
question was moued : to them alone the *answere* was giuen :
and of them alone must the same be vnderstood.

Exorcistes.

To appropriate that speech of *Christ*, and to reſtraine it *Doctrins,*
precisely to the *persons* of the *Disciples* alone, as meere- *pag. 44.*
ly and peculiarly appertaining to them : is much more then the
text it selfe either in expresse words, or by necessarie conse-
quence, may possibly beare.

Orthodoxus.

Oh, then I perceiue you are a *Kingstroppe man* concerning *D. Doctrins,*
your word : who will say, and unsay with a breath. For, did not *pag. 42.*
your owne selfe so appropriate this scripture a little before,
when you gaue the *sense* of the place : protesting withall,
you would thicke fast to that *sense* for euer ?

Exorcistes.

Yea, but I haue (vpon better deliberation) considered *D. Doctrins,*
since, that there is no scripture besides, to helpe in this case : *pag. 44.*
and therefore that former *sense* is more then any man may
for certaintie auouch. Yea, it is such a *sense* I assure you, as
we our selues may by as good warrant denie, as others may
dare to affirme.

Physiologus.

Master *Orthodoxus*, this man (by his variable answers)
doth make me remember a merrie old iest of an *Hermite*.
Who (comming in a cold winters night to a *Farmers* house,
and blowing his fingers) was demanded of the *Farmer*, what
he meant by blowing his fingers : I doe it (quoth the *Her-*
mite) to warme them with all. This *Hermite* being foorth-
with set downe to his supper with a good messie of warme
pottage before him ; he blew his said pottage : The *Farmer*
beholding the man, said thus vnto him. Thou didst blow thy
fingers euen now, to warme them withall : but I pray thee, for
what

what purpose dost thou now blow thy *pottage*? I blow my *pottage*! (saith he) to *coole them* thereby. Yea (quoth the *Farmer*) can there come out of thy mouth, both *heate and colde at a clap*? I perceiue then by these *pranckes*, thou art but a *dissembling fellow*, or some *counterfeite Frier*; and therefore, be packing (I pray thee) from out of my house: for I like not those *fobbing companions*, which can so cunningly blow both *hotte and cold* with a breath.

D. Doctrine,
pag. 42.

Ruel. 3. 16.

Exorcistes? Howsoever this *tale* befitteeth your person: the *allusion* (you see) resembleth your *practise* in euery point. For you told vs euen now, very confidently, that *Christ* did appropriate this *text*, to his *Disciples* demand: and now, with one and the selfe same *breath*, you doe beare vs in hand, that such a *sense* is much more then may be auouched for *truth*, it hauing none other *scripture* besides, to mannage the same. Surely, as the *Lord* (for his owne part) protesteth to vomite such *lukewarme Laodiceans* out of his mouth, as are neither *hotte nor colde*: so shall it not be amisse for the wise *Farmers of England*, to beware how they harbour those *doublefaced Iannusses*, which know how to blow both *hotte and colde* with a *breath*. Besides that, this your new found *ordinance* (hauing neither expresse *scripture* to establish it, nor any *text* else to support the supposed truth thereof) it must needs be a *pitifull ordinance*: yea, and (which more is) an *ordinance* flat opposite (both in *nature and qualitie*) to all *ordinances* else whatsoever. And therefore, it shall not be amisse for your ignorant *Reader*, to haue a more watchfull respect to the maine point it selfe: being thus matched, with such a *cogging companion*, as knowes how to alter his shape with *atrice*.

Exorcistes.

D. Doctrine,
pag. 44.

Howsoever you catch hold of any thing said by my selfe to the contrary, that *scripture*, it cannot be vnderstood of *Christs Apostles*, or of any others endewed with like *miraculous giftes*: neither may it any further be meant of, or directed to them, then thereby to signifie to them, that it was one of the *worst kinde of Spirites* wherewith the *childe* was possessed, whence partly it came to passe, they had not cast him out.

Physiologus.

Philologus? doe you marke *Exorcistes* his speech?

Philologus.

Philologus.

I marke it well. For he saith, that *Scripture* had no further relation to the *Apostles* them selues: then onely to set forth vnto them, with what *kinde of spirit* the *childe* was possessed.

Physiologus.

You obserue him aright. But, goe to now: *fast* or *loose*, for a shilling?

Philologus.

It is *fast* for a shilling.

Physiologus.

Nay, *loose* for a shilling: as will plainly appeare by the triall thereof. For first, if this *Scripture* hath an apt reference vnto the *Apostles* them selues, so farre forth especially as concernes the necessary demonstration of that *kinde of spirit* wherewith the *childe* was possessed: then so farre forth also, that portion of *Scripture* was (by *Exorcistes* owne mouth) appropriated to the *Apostles* them selues. As also, if that *kinde of diuell* was but partly a *cause*, why the *Disciples* could not driue him out from the *childe*, as *Exorcistes* affirmeth euen now: then their weaknesse of *faith*, was partly the other impediment to that speciall worke, as *Exorcistes* also auouched before, when he put downe the *sense* of that *Scripture*. Making onely but *two impediments* to that selfe same businesse: namely, the *weakenesse of the Apostles faith*, and the *kinde of spirit* wherewith the *childe* was possessed. Both which *impediments* (he saith) are necessarily implied in that portion of *Scripture*: whereupon it must necessarily follow, that the very *Scripture* it selfe is peculiarly appropriated to the *Apostles of Christ*, the which thing here he doth flatly deny. Thus then your selfe may plainly perceiue, that (by trusting the *AEgyptians tongue* too farre, without any farther regard to the sleight of his *fingers*) your shilling is flatly my owne.

D. Doctrina.
pag. 44.

Philologus.

I may not deny it. Howbeit, this being the first pennie that euer I lost at *fast* or *loose*: it shall make me beware how I relie too fast vpon the *leger-demaines* of such *ingling mates*; for feare of *loosing* the *purse* and all.

Orthodoxus.

Physiologus? You your selfe (I perceiue) and *Philologus* are pleasantly

pleasantly disposed : in that you can so pleasantly sport your selues with *Exorcistes* his slippes. Howbeit, forbear I beseech you, and let the poore man proceede in putting downe his *reasons* : why this portion of *Scripture* (howsoeuer the same was taken *before*) may not *now* be vnderstood of the *Apostles*, and seuentie *Disciples*?

Exorcistes.

D. Doctrine,
pag. 44.

My reason why that *Scripture* may not now be vnderstood of them : is chieflie this. *Christ* speaketh (in that place) expressely, and by name, of an *ordinarie meanes* to cast out *diuels* : and therefore (by consequence) he speaketh onely to such *ordinarie men*, as by that selfe same *meanes*, either had or should cast them out, and not to any the *Apostles* of *Christ*, who dealt in those *cases* by no appointed *ordinarie meanes*, but without *meanes* by that onely *power* or *gift*, which they receiued immediatly for the *working of miracles*.

Orthodoxus.

D. Doctrine.

Either your *wits* are bewitched ; or else you are purpose-ly bent to *blindfold* your poore ignorant *Reader*, that so you may the more boldly giue him the *bobbe*. For, *fasting* and *prayer* (spoken of in that *text*) it seemed to your selfe a little before, to be there but a *secret ordinance* of *Christ*, for the expelling of *spirits* and *diuels* : and doth *Christ* now, expressely, and by name entreate there also, of an apparant *ordinarie meanes* for casting out *diuels* ? Surely, it seemes you would shew your selfe an exquisite *Artist*, in deuising this new found *trade* of *Diuinitie* : were you but furnished throughly with the necessarie supplie of a *lyars memorie*. Howbeit, our Sauour *Christ*, he doth (in that portion of *Scripture*) neither expressely, nor secretly establish any such supposed *ordinarie meanes*, for the ordinarie expelling of *diuels* by any whomsoeuer : but speakes (by the way) of *prayer* and *fasting*, as of the ordinarie helpes to that selfe same *miraculous faith*, whereby his *Disciples* should haue driuen that *diuell* from the *child*. Neither doe we say, or so much as imagine, that the *Apostles* at any time expelled *spirits* or *diuels* by any your supposed *ordinarie meanes* alone : and it is absurd for your selues to auouch, that they vsed *no meanes* at all. For, they vsed that their *miraculous faith*, which apprehended the immediate *power* of *Christ* in their *miraculous* expelling

expelling of *diuels*: the which their said *faith* (being but weake at that present) should haue beene stirred vp and confirmed by *fasting* and *prayer*.

Exorcistes.

This iumpeth very patte with trayterous *Stapleton*, and *D. Doctrin.*
Thyreus the *Iesuite*: who ioynently affirme, that there are some
kinde of spirites, which the *Apostles* (with all their power) could
not possible expell but by *prayer* and *fasting*.

Orthodoxus.

And tell me in good earnest, whether *Exorcistes* our di- *D. Doctrin.*
uel-driner doth not also auouch the same. Howbeit, let *pag. 49.*
Stapleton, *Thyreus* and *Exorcistes* affirme what they will,
we hold no such *Iesuiticall fooleries*: and the difference be-
tweene them and our selues, is apparantly euident, if your
selfe had but eies to behold the same. For, whereas they and
your selfe (by foysting in a combersome kinde of *diuels*, vn-
wealdie for the *Apostles* them selues through any their mi-
raculous *faith* to ouerway) doe goe very fondly about to
establiish a new found ordinance, for the orderly *exorcizing*
of *spirits* and *diuels*, vnder an holy pretence of *prayer* and
fasting, as an ordinary meanes appointed by *Christ* to that
selfe same busines: we (neuer dreaming of any such doting
distinction of *diuels*) doe flatly denie such an ordinance to be
any where establiht by *Christ*, and with all, we very confi-
dently auouch, that all *diuels* whatlocuer, were euer driuen
foorth by the onely immediate power of the Lord, apprehen-
ded wholie by a miraculous *faith*. Which said *faith* (being
at any time growen sluggish or weake) must necessarily be
stirred vp by *fasting* and *prayer*: euen as also the extraordi-
narie propheticall spirit of *Elisha* was excited, or quickned by *2. King. 3. 15.*
the melodious harmonie of a muscalle harp. And therefore (by
the selfe same reason) you may as boldly conclude a new
found ordinance for prophesying by the meanes of an harpe,
because such a meanes was once practised, to awaken *Elisha*
his propheticall spirit: as conclude an established ordinance
for driving forth *diuels* by *fasting* and *prayer*, because *Christ*
(at one time) did tell his *Disciples* that such a meanes should
haue been vied by them, for the timely stirring vp of their
miraculous *faith*, in that their intended businesse. In which
holy exercise of *prayer* and *fasting*, the *Disciples* them selues
being

being somewhat too negligent all the while that *Christ* was absent from them in the *mount*: their said *faith* was therefore vnable to accomplish that selfe same miraculous work.

Exorcistes.

D. Doctrine,
pag. 45.

If this *exposition* were true, then should there be some such kind of *diuels*, as the *Apostles of Christ* (by all the *faith* they eyther had or could haue) were vnable (without further supplie) to subdue: which seemes very straunge vnto mee, and such a sence, as I neyther can nor dare belecue, neyther yet receiue for infallible truth.

Orthodoxus.

Why man, *Stapelton*, *Thyreus*, and you your own selfe doe flatlie affirme such a *sense* of the place. Eyther you are to too forgetfull what you affirme: or els you are grosslie impudent in auouching the thing you dare not belecue, nor receiue for infallible truth. But what might be the reason of such your sodaine *Apostasie* concerning this point?

Exorcistes.

D. Doctrine,
pag. 45.

Surelie sir, euen this and none other. First, when I but remember those wonderfull workes which the *Apostles* themselves did eftsoones effect, and consider withall that absolute power of *Christ*, whereby they effected the same: I perceiue not how any *infernall power* could euer be able, to resist or hold out against that *diuine* and absolute power of *Christ*.

Orthodoxus.

D. Doctrine,
pag. 46. 47.

It appeares by your speech, that eyther you haue had your *later cogitations* concerning these matters: or that els you haue sithilie forgot what you said but a little before, and (or euer it be long) will be forced eftsoones to auouch it a fresh. Howbeit, this (in the meane time) wee doe flatlie confesse for an *answere*, and Master *Darel* also auoucheth as much: namelie, that all the *infernall powers of hell* shall neuer be able to withstand that absolute power of *Christ*, which must necessarily driue them from the *possessed*. Although notwithstanding it followeth not, but that the *diuell* might then be able enough to withstand the *Apostles miraculous faith*, in the timely apprehending of that selfe same absolute power of *Christ*. And this also by their own carelesnes in stirring vp their said *faith* by earnest prayer to God: for which their said carelesnesse, they were then so sharpelie rebuked of

Caluin, in
Matth. 17. 20.

Christ,

Christ, and for confirmation of which faith, from thenceforth they estsoones practised such seruent prayer, about the powerful accomplishment of many their *miraculous actions*. and 28.8.

Exorcistes.

They sometimes prayed I confesse at their working of *miracles*: howbeit, they needed not so to haue done their faith being strong. *D. Doctrine, pag. 45.*

Orthodoxus,

Verie true. But (their faith being weake) there was great cause they should doe it: yea, and euen then also our Sauiour Christ very sharply rebukes them for not doing the same. And (which more is) you your owne selfe doe affirm that at other times also, they did earnestlie pray for the increase of their faith: which faith of theirs being then but weake, M. Darel hee tels you, that was the cause why they could not driue forth the *diuell*. *D. Doctrine, pag. 46.*

Exorcistes.

Nay sir, the very words of our Sauiour himselfe, are so directly against this interpretation: as wee may by no meanes admit of the same. For he tels his Disciples, that nothing should be impossible to their miraculous faith: and therefore not the casting out of any diuell, how combersome or crabbed soeuer. Vnlesse happilie you will make these wordes of Christ, (this kind goeth not forth but by fasting and prayer) a particular exception from out of that generall power of the Apostles miraculous faith: whereunto nothing should be impossible, saue only the expelling of diuels of that kinde, which is vtterly vnfound, and flat opposite to the meaning of Christ himselfe.

Orthodoxus.

Yea, but M. Darel he tels you a quite contrarie tale. For hee very confidentlie affirmeth, that the scope and purpose of Christ was, to make knowne to his owne Disciples, that the spirit possessing that child, was one of the worst kind of spirits: for as much as it was one that would not be removed, without the strong and chiefe of those meanes which were ordinarie and perpetual, and that thence partly it was, that the Disciples themselues did not cast him forth. And for this cause M. Darel doth tell vs, that our Sauiour Christ from out of those words (this kind goeth not out) noteth a certain distinct sort, order, or degree of diuels, some way differing and

and distinguished from others : with one of which number, hee implicth that the *child* was possessed, whereby it came, that they themselues had not cast him out.

Exorcistes.

D. Doctrine,
pag. 46.

Luk. 9. 1.

Howsoeuer it pleaseth you to make your selfe sport with Master *Darel* his speeches, M. *Darel* (vpon better deliberation) now telleth you plainly, that so oft as hee considers the *authoritie and power which Christ gaue his Disciples ouer al vn-cleane spirits, and their mightie preuailling therewith*: as also when he remembers, that this selfesame receiued power of theirs, was not bounded or limited to this or that kind of *diuel*, but stretched it selfe ouer all euill spirits whatsoeuer; so that if he were but a *diuell*, they had power to expell him: so oft (I say) as M. *Darel* considers and remembers these matters, hee dare boldlie conclude, that no *diuell* (how combersome or cruell soeuer) was able to withstand the *Apostles miraculous faith*.

Orthodoxus.

Iam. 1. 8.
Ephes. 4. 14.

If M. *Darel* be fraught with such variable and flitting considerations: no maruell at all, though the poore man be carried hither and thither, with such variable and chaungeable opinions, as are like to the chaungeable taffeta resembling all colours. Howbeit, such wauering weathercockes should make wise men beware, how they credit any his vncertaine oracles concerning this new-found *diuinitie*, howsoeuer the beake stands full in the winde. More especiallie then it behooues them to haue their eyes in their head, when Master *Darel* concludes so directlie against the plaine wordes of *Christ*: who tels his *Disciples*, that the very cause why they could not cast forth that *spirit*, was their vnbeleefe and weaknesse of faith, which they should haue stirred vp by fasting and prayer.

Eccles. 2. 14.
D. Doctrine,
pag. 47.
Matth. 17. 20.

Exorcistes.

D. Doctrine,
pag. 47.

Matth. 17. 20.

Sir, by your patience, you are quite from the purpose of *Christ*. For he speakes there of the *miraculous faith*, as appears by the text it selfe: which tels vs of such a faith no doubt as (being effectuellie had) is able to remoue *mountaines out of their places*.

Orthodoxus.

And we also vnderstand it of such a faith: but what then?

Exorcistes.

Exorcistes.

Doe you aske me, what then? Why sir, that kinde of faith *D. Doctrine,*
it was giuen without meanes to certaine men. And as the *pag. 47.*
Lord appointed no meanes for the begetting of that selfe-
same *miraculous faith*: so neyther hath hee ordained anie
meanes at all for the encrease thereof.

Orthodoxus.

A mad man might happily imagine that *Exorcistes* (by this
his *immediate miraculous faith*) had striken the *Poppingay*
dead: beholding him especially so crowllie to set vp the
crest. But sir, how are you sure the *miraculous faith* was gi-
uen the *Apostles* without any meanes? or that the Lord hath
appointed no meanes at all, for the begetting thereof? Very
certaine it is, that the *miraculous faith* (how extraordinarie
focuer) is giuen vnto men by the inspiration of God: and ther-
fore the spirit it selfe is a meanes whereby the Lord begetteth
that selfesame *miraculous faith*, in some certaine speciall per-
sons, foreordained by the foreknowledge of God to that spe-
ciall busines. For to some (saith the *Apostle*) is giuen faith by *1. Cor. 12. 9.*
the same spirit: whereby you may plainly perceiue, that euen
the *miraculous faith* it selfe hath also a meanes, for the timely
begetting thereof.

Exorcistes.

These are but *starting holes*, whereby to slip foorth when
you feele your selfe hardly beset. For sir, I speake only of an
ordinarie, and not of any extraordinary meanes for the beget-
ting of faith: and (which more is) I would gladly know *D. Doctrine,*
where the Lord hath sanctified any ordinarie meanes, for the *pag. 47.*
begetting or encrease of that, which he giues without such
meanes?

Orthodoxus.

And these are but *quick-sands* wherewith you doe grauell
your deepe skill of *Diuinitie*, so oft as you plunge your selfe
in the same. Howbeit, thus much (for aduantage) you con-
fesse by the way: namely, that euen the *miraculous faith* it
selfe is extraordinarily begotten in men by the spirit of God.
But tell me (I pray you) doth the Lord inspire the *miraculous*
faith into the mindes of some, by his onely immediate spirit?
or hath he appointed no ordinarie meanes at all, whereby his
said spirit may engraue, or beget that selfesame faith in their

I

hearts?

hearts? It is one thing to haue the bare *matter* of that faith it
 selfe: and another, to haue withall the admirable *manner* of
executing the same. And therefore me thinks you might learne
 to distinguish betweene the *bare habite* of that faith, and the
admirable execution thereof. Touching the onely *bare habite*
 of such a *miraculous faith*, I see not as yet to the contrary, but
 that we may boldly auouch the *spirit* alone, to be the *imme-*
diat: and the *word* it selfe the *mediate* cause which begetteth
 both the *iustifying*, the *historicall*, and also the *miraculous faith*
 it selfe. For as all faith whatloeuere doth come by hearing the
word: so surely the *miraculous faith* it selfe (being none other
 thing else, but an *undoubted perswasion*, by which we firmly be-
 leeuethat there is nothing impossible to God) it also must neces-
 sarily fetch the ground-worke of such a perswasion from
 the infallible *word of God*: for what els but the *word* it selfe
 may certainly assure vs, that there is *nothing impossible to God*?
 By this then you may also very plainly perceiue an apparant
 begetting of the *miraculous faith* (respecting especially the
bare habite thereof) by an *ordinarie meanes*, I meane by the
word of God. And as this the *miraculous faith* doth vndoub-
 tedly gather her first begetting from the *word* it selfe, respec-
 ting especially the onely *bare habite* thereof: so surely the
minde it selfe (being in that selfesame *habite* of faith) extraor-
 dinarily raised vp by some speciall *motion* from the *spirit* of
God, vnto the timely *execution* of that selfesame faith (begot-
 ten (as before) by the *word and spirit* of God) it doth extraor-
 dinarily vndertake the powerfull effecting of some such *ad-*
mirable matters as seemeth best to the Lord, for the present
 good of his Church. And this vndoubtedly is that *extraordi-*
narie execution of the *miraculous faith*, whereof the *Apostle*
 purposely speaketh, saying thus: *To one is giuen faith by the*
same spirit: that is, an *extraordinarie execution* of that the
miraculous faith, for the edification of the Church of God.
 And according to this selfesame begetting of the *miraculous*
faith, by the *ordinarie meanes* of the *word*, the *Apostle* else-
 where (hauing spoken of many *miraculous operations* a little
 before) aduiseeth the *Corinthians* to desire to follow after,
 and very earnestly to labour for the best *spirituall gifts*: which
 neither hee would haue aduised them to, neither yet could
 they possible haue attained vnto them, if so bee there had
 been

Ioh. 17. 21.

Heb. 11. 6.

Rom. 10. 17.

Matth. 17. 20.

Musculus ibid.

Pet. Martyr.

loc. com. Class. 1.

cap. 8. sect. 14.

Caluin. in

Matth. 17. 20.

Musculus ibid.

Pet. Martyr. in

1. Cor. 12. 9.

1. Cor. 12. 9.

1. Cor. 12. 31.

and 14. 1.

been no ordinarie meanes by the word, by prophesie, by confession, by meditation, or prayer at least to beget them withall.

Exorcistes.

Well sir, be it there are some such both *extraordinarie* and *ordinarie meanes*, for the timely begetting of this the *miraculous faith*: yet can you not prooue, and I would gladly be made to perceiue where the Lord hath sanctified any *ordinarie meanes*, for the timely *encrease* and confirmation of that which he bestowes vpon men, without such a *meanes*? D. Doctrins, pag. 47.

Orthodoxus.

Would you gladly be made to perceiue this *mysticall point*? Why man, is not all *faith* whatsoever, to receiue her further *encrease* and growth from those selfesame *meanes*, whereby she was first begotten in the minde of man? If therefore the *miraculous faith* hath her first begetting, *extraordinarie* from the spirit, and *ordinarie* from the word of the Lord, as hath bin declared: who doubteth then, but that by those selfesame *meanes* also she is stirred vp, *encreased*, and confirmed from time to time? Otherwaies, what thinke you of Timothy his *extraordinarie gifts and graces of the spirit*: who being called after an *extraordinarie manner* to the office of an *Euangelist*, was (notwithstanding his said *extraordinary calling*) very earnestly aduised by Paul, to stirre vp those his said *extraordinarie gifts*, by the *ordinarie use of the word*. Yea, and (according to this sacred counsell of Paul) the Disciples themselves did pray vnto Christ for the *encrease of their faith*. Iam. 1. 18. 19.
1. Pet. 1. 22.
1. Pet. 2. 2.
Brennius. in
Luc. 17. 5.
1. Tim. 1. 18.
Iohannes Caluiz.
ibidem & in
1. Tim. 4. 14.
Cruciger, in
1. Tim. 4. 13. 14
Luk. 17. 5.

Exorcistes.

You purposely peruert the scope of that Scripture. For the *Apostles* pray there for the onely *encrease* of their *iustifying faith*, as appeareth very plainly by the essentiall fruites thereof: which (being put downe by Christ in the verses precedent) occasioned the Disciples to pray as they did. D. Doctrins, pag. 46.
Luk. 17. 1, 2, 3, 4, 5.

Orthodoxus.

Not only they prayed for the timely *encrease* of their *iustifying faith* (as you say) but of their *whole faith* whatsoever. Howbeit, more especially for the timely *encrease* of their *miraculous faith*, as appeareth plainly by the answer of Christ: who (approving their zeale in crauing so earnestly the *encrease* thereof) commends them more especially for that, and tels them withall, that if they had but so much of that *faith* as Luk. 17. 6.

is a graine of mustard-seede, and should say to this *Mulberie tree*, plucke up thy selfe by the rootes, and goe plant thy selfe in the Sea, it should forthwith obey their commaund. Neither in that place only, but elſewhere alſo the *Disciples* they doe (by their earnest prayers) very earnestly entreate the Lord, to grant vnto them all boldnes to speake his word, and to stretch forth his hand, that healing, and signes, and wonders might be done by the name of his holie sonne *Iesus*. Yea, and (which more is) *Maister Darrell* himselfe doth confesse, that both *Peter* and *Paul* verie earnestly entreated the Lord by their prayers, to make their miraculous faith very powerfull in restoring *Tabitha* to life, and in recovering the father of *Publius* from his dangerous and deadly feauer. By al which it is very apparant, that as the *Apostles* miraculous faith was begotten by meanes: so surely they vsed an ordinarie meanes for the encrease thereof.

Exorcistes.

D. Doctrin,
pag. 45.

They did so I confesse: howbeit, there was no necessitie at all in doing the same, for these following reasons. Namely, first their said miraculous faith, it was of it selfe so strong, as it needed no helpe of any such ordinarie meanes for the encrease thereof.

Orthodoxus.

D. Doctrin,
pag. 46.

1. Cor. 13. 9. 10.

Your reason it is to too absurd. For in saying the *Apostles* faith was so strong of it selfe, as it needed no manner of encrease: besides, that you directly doe crosse your owne selfe elſewhere, you doe therein alſo first condemne the *Disciples* themselves, for putting vp a needles and superfluous prayer to God, so oft as they prayed for the encrease of that, which needed (you say) no encrease at all. Againe, you doe therein very plainly giue the *Apostle* the lie: who doth elſewhere a-uouch, that (so long as hee and the rest of Gods children remaine in this mortall life) they but know only in part, yea, and that so they must doe, till this their imperfection be utterly abolished, by the comming of that which is perfect. And therefore this your first reason, concerning the *Apostles* perfection of faith, is to too absurd, very false, and vnreasonable. Besides that, there is small reason wee should credit your bare affirmation concerning that their supposed fulnes of faith, we hauing especially the authenticall indgement of one so farre surmounting your selfe in the depth of *Diuinitie*, I meane your friend

friend Master Darel: who telleth vs confidently, that doubt-
les the *Disciples* they prayed, in an especiall regard of them-
selues, I meane, to stirre vp and encrease their faith: and
therefore this first reason of yours is vnworthie (by Master
Darell his iudgement) to receiue any answer.

Exorcistes.

Whatsoever Master Darell auoucheth concerning the
postles prayers, for the timely encrease of that their
miraculous faith, very certaine I am, they did more therein then
God inioyned them to doe, in regard of any their *extraordi-
narie gifts and graces*: and therefore their said prayers (if they
only respected but the timely encrease of any their *ordinarie
graces*) make nothing against me.

Orthodoxus.

How came you so thoroughly acquainted with those the *se-
cret counsels of God*, that you are certaine the *Disciples* (in
praying for the timely encrease of their *extraordinarie gra-
ces*) did more therein, then God himselfe inioyned them to
doe?

Exorcistes.

I am (I assure you) very certaine thereof: and so much the
rather, for that they had no *reuealed word* from the Lord to
warrant the same.

Orthodoxus.

They had (besides their *ordinarie approued practises*) the
vndoubted *reuelations and motions of Gods spirit* therein; as
may very probablie appeare by the *extraordinarie blessing*
and effect which the Lord (at that instant) bestowed vpon
their holie endeouours concerning *Tabitha*, and the father of
Publius. Howbeit (because you so confidently auouch, that
the *Disciples* did more therein, then they were inioyned by
God) doe tell me (I beseech you) whether they sinned or not,
in doing the same?

Exorcistes.

Nay surely, howsoever they prayed they sinned not there-
in, as may plainly appeare by the *good successe of their prayers*:
for (whereas God heareth not sinners) he heard them effectual-
lie, and granted vnto them the request of their lips.

Orthodoxus.

It is not alwaies safe to reason from the *successe of our
prayers*

prayers either one way or other; because the Lord he might heare them in *iudgement*: and so the *Disciples* (notwithstanding any the *successes* of their prayers) they might fearefully offend in crauing an *encrease* of that, which needed (you say) no encrease at all. Besides that, they hauing (as you further affirme) no *reuealed word* to warrant their prayer, the same could not possiblie be put vp in *faith*: and being not made or put vp in *faith*, it must needs be sinne; for *whatsoeuer is not of faith, is sinne*, and so (by consequence) the *Apostles* (if they prayed in such sort as you say) they sinned no doubt. Briefely, the *Apostles* and all others, they are not onely to forbear from the doing of that which God hath forbidden, but (which more is) they are strictly enioyned withall, to doe onely that which the Lord commaunds them to doe: if therefore the *Apostles* then prayed to God (hauing thereunto no warrant at all from his word) they did more therein, then they were commaunded of God, and so they sinned in doing the same.

Dav. Doctrine,
pag. 48.
Rom. 14. 23.

Deut. 4. 2.
and 12. 32.
Iosh. 1. 7.
Pro. 30. 5. 6.
Renel. 22. 18.

D. Doctrine,
pag. 48.

Exorcistes.

I am sure (whatsoeuer you say to the contrary) that the *Apostles* (in praying for the timely encrease of any their *extraordinarie graces*) they did more therein, then they needed to haue done: neither yet did they sin at al in doing the same:

Orthodoxus.

If they did more then they needed to haue done, and yet sinned not at al in doing the same: it seemes by your speech that the *Apostles prayer*, it was then some worke of *supererrogation* at least; and so, therein not onely they iumped iustly with our *Papists* now, whom we generally condemne for such an insolent and proud conceite, but (which more is) they dealt directly therein, against the holy *institution* of their master *Christ*. Who wils them else where, that (when they haue done whatsoeuer they were able) they should notwithstanding, acknowledge themselves but *unprofitable seruants*: and so (by consequence) if (in praying as before) the *Disciples* did more then they needed to haue done; then surely (howsoeuer the pride of mans nature might superarrogate some thing vnto it selfe) it appeareth by *Christ's* mouth, that they were but *arrogant sinners*, if that which your selfe doth auouch, be counted for currant. Howbeit, your friend ma-

Luk. 17. 10.

ster

fter Darell (analyzing and expounding the text) doth tell vs *D. Doctrine.*
directly, that this *Scripture* containeth first, a *commaunde-* pag. 59.
ment to fast and pray: and then next, a *promised blessing in*
doing the same. By which it is very apparant (whatsoever
you prate to the contrary) that the *Apostles* (in so praying)
they did no more then they needed: but that rather, which
was imposed vpon them, by a speciall commaundement
from their master *Christ*. Yea, and that also according to the
meaning of *Christ* himselfe: who hauing told his *Disciples* *Matth. 17. 20.*
before that the very *weakenes* of their *faith* was one speciall *D. Doctrine,*
impediment to the speedy dispatch of that speciall busines: pag. 47.
then teacheth them further, that they should haue quicke- *Matth. 17. 21.*
ned their said *faith* by feruent and earnest prayer to God. *Mark 9. 29.*

Exorcistes.

Whatsoever you tell me concerning master Darells expo- *D. Doctrine,*
sition: this text may (at no hand) be peculiarly appropriated to pag. 48.
the *Apostles* themselves, for many respects.

Orthodoxus.

What is one, to begin with?

Exorcistes.

Why this? If that *Scripture* hath speciall relation to the *D. Doctrine,*
Apostles themselves, as you seeme to auouch: then surely, pag. 48.
(howsoever they had faild in their enterprise) they might
notwithstanding haue made this one defence, or excuse for
themselves: namely, that they had no spare time for those
speciall exercises, since they first saw the *childs*. The which so
fit a defence or excuse, they would neuer haue omitted: be-
ing especially so sharply reproofed of their master before.

Orthodoxus.

That *Scripture*, it may not be appropriated to the *Apostles*
(you say) for many respects: making their pretended excuse
(from a supposed want of time, in the timely dispatch of
those speciall exercises) the principall respect thereof. Surely,
a worthy respect; and the same very respectiue put downe
no doubt, for many respects.

For, First you were thoroughly acquainted (it seemes) with
all the spare time the *Apostles* then had at that present.

Secondly, it is very likely you knew how much of that time
they must necessarily haue bestowed to the full: in the effec-
tuall discharge of that duetic.

Thirdly, you were also very certaine no doubt, that if they but wanted *one minute* of that your appointed time : then surely (how succinētly, or how feruently soeuer they should put vp their *prayers to God*) their labours therein had been vtterly lost.

Lastly, you were made priuie (it seemes) to the *Apostles* purpose then, in *not praying at all*: who, perceiuing some want of time for the timely performance of those speciall exercises, would not therefore vndertake them at all, for losing their labors, but tooke (as it seemes) their said want of time for a *backesette*, or a profered aduantage in their proper defence, if haplie they should faile (as they did) in the powerfull *dispatch of that enterprise*.

Now surely, the *Disciples of Christ* are highly beholding vnto you for this their proper defence; whereof they themselves (it should seeme) were vtterly ignorant. Howbeit, had the *Disciples* dreamed in deed of such a sillie defence: yet surely, that dreaming defence, it had beene directly against the whole course of the *historie*, as may very plainly appeare by the seuerall *circumstances* concerning the same.

Matth. 17. 1. For, first the possessed *childe* was presented vnto them, at the very selfe same time their master *Christ* was gone vp to the *mount*: being in the *mount*, he was forthwith *transfigured*, in the presence of *Peter, Iames and Iohn*.

Verse 2. In the time of his *transfiguration*: he talked a time with *Moses, and Eliab*.

Verse 6. After his *transfiguration*, he comforted the three *Disciples*: who were greatly amazed at that which they saw and heard.

Verse 7. Hauing comforted and reuiued their troubled *Spirites*: he wilth them very carefully to conccale the *vision* it selfe, till after his death.

Verse 9. After this *speciall charge*, he reformed their error concerning *Eliab* his comming.

Verse 11. These things thus dispatched in order: he forthwith descended from out of the *mount*. Being so descended, he saw the people thronged together: and the *Pharises* very hotly disputing with his other *Disciples*, about their not *dispossessing* of the *child* as it seemes.

Mark. 9. 14.

Verse 16.

Verse 17.

Verse 18.

These *circumstances* duely considered, it is apparantly euident, that the *Disciples* they had time enough to haue
prayed.

prayed: and therefore, that your imagined want of time, it could be no colourable excuse, to colour their carelesse negligence in awakening their faith by feruent prayer to God. Moreouer, in saying the *Apostles* would neuer haue omitted that profered excuse, from the want of time to those spirituall exercises: therein you derogate much from the *Disciples* their conscionable dealings in such sacred matters. For, what other thing else doth your speech import, but that either there was in the *Disciples* themselues, such absolute perfection of foreseeing knowledge, as they neither would, nor possible could haue ouerseene, or pretermitted whatsoeuer might make for their proper defence: or that the *Disciples* at least (if especially they had been men of your humour and quicke conceite) they would (vpon euery occasion) haue beene forward enough, in making their present apologies, how preposterous, absurd, or vnfound soeuer.

Brieflie, howsoeuer you dreame, that the *Disciples* would haue made their excuse from that your imagined want of time to such spirituall exercises: it seemeth rather (their conscience being fully conuincd before, from the due consideration of the precedent circumstances concerning the sufficiency of time for such businesse) that they (in all good conscience) did plead themselues guiltie of carelesse negligence, in not vsing the meanes of feruent prayer for the timely stirring vp of their faith. And therefore, they (by their purposed silence) doe secretly consent to *Christs* reprehension, as a reprehension very iustly imposed vpon them for their former negligence: so farre off are they from falsely excusing themselues, by any falsely pretended want of time. By all the premises then, it is very apparant, that this your first reason hindreth nothing at all; but that the former speech of our Saviour *Christ* may peculiarly, and onely be appropriated vnto the *Apostles* themselues.

Exorcistes.

If, by the purport and drift of this text, we must necessarily be made to vnderstand, that the *Disciples* themselues (in their present weakenesse of faith for that present businesse) should in deede haue fasted and prayed: then surely our Saviour *Christ*, he had not (in those words) directly answered vnto the very point it selfe of the *Apostles* former demand,

NOT

nor rendred any *reason* at all, why they had not cast foorth the *spirit*, they not hauing sufficient time to *fast* and to *pray*, as was shewed before.

Orthodoxus.

And we haue sufficiently shewed before: that they had *time sufficient* for the timely performance thereof. Howbeit, doe tell vs plainely, in which words our Sauour *Christ* had not *answered* directly to the *Disciples* *demaund*; nor rendred a sufficient *reason* for their not doing the present worke?

Exorcistes

D. Doctrine,
pag. 48.

Mark. 9. 29.

In these words: namely, *this kinde goeth not forth, but by prayer and fasting*. For the *Disciples* *demaunding* why they could not driue forth that *diuell*, and *Christ* telling them the *reason* was, because they had not solemnely *prayed* and *fasted* before: they might iustly haue *answered*, that they had *no spare time* for the orderly vndergoing of such *solemne*, and *sacred exercises*.

Orthodoxus.

By forging a reason of the *nullitie* of that worke, from whose words of *Christ*, it is to be feared (*Exorcistes*) you doe purposelie fight and struggle against the very light of your *conscience*: and therefore (that it should seeme) was the onlie cause why your selfe (insisting vpon your falselie supposed *answere* and *reason* of *Christ*) doe euen purposelie and (perhaps with a settled pertinacie) very vnconscionably conceale the wordes themselues, from whence you would seeme to collect your falselie supposed inference. For howsoeuer it may not be doubted of anie, but that our Sauour *Christ* did directlie *answere* the point of his *Disciples* *demaund*, and very concludentlie yeeld them the *reason* of their not doing the deed: yet is it denied of all, that *Christ* did eyther of both in those selfesame words which your selfe doth alleadge. But he hauing in the words before, put downe their *weakenesse* of *faith* for the principall or *maine impediment* to that purposed *businessse*, as your owne selfe affirmed a little before: in those following words whereupon you fondlie insist, hee teacheth them how they should haue quickned their *faith*: namely, *by seruent and earnest prayer to God*. And so this scripture (you see) notwithstanding any thing hitherto heard, may well be *appropriated to the Apostles* themselues.

D. Doctrine,
pag. 46.

D. Doctrine,
pag. 41. 42.

Exorcistes.

Exorcistes.

If that *scripture* must (in any wise) be meant of the *Apo- D. Doctrine*
stles themselves, then surely so oft as their *miraculous faith* pag. 48.
 was vnable (of it selfe) to encounter with a combersome *spi-*
rit: they must (for their further preuailing therein) haue ne-
 cessarilie consumed a whole day together in prayer and fa-
 sting: for fasting, it required a whole day, I meane from euen to Lewis. 23. 32.
 euen.

Orthodoxus

Exorcistes? you deale too triflinglie with your ignorant
 Reader: & do purposelie endeouour to dazell his eyes by your
 sundrie trickes of legerdemaine. For first (in vrging so strickt-
 ly the *ceremonie of time for fasting and prayer*) all the world
 may plainelie perceiue, that therein you doe but *Iudaizare*;
 and labour to entangle mens consciences a fresh, with the heauie Gal. 5. 1.
yoke of that Iewish bondage, from which they were freed by their
libertie and freedom in Christ. And therefore by such need-
 lesse obseruation of dayes, of monthes and of yeares, you may Gal. 4. 10. 11.
 happilie enthrall the poore ignorant soules afresh, and bring
 their spirituall fathers in feare of bestowing their labours among
 them in vaine.

Moreover, if *fasting* doth necessarilie require a whole day
 from euen to euen; or otherwise, the holie ordinance of God
 concerning that *exercise*, is apparantly violated and feare-
 fullie broken: then surely the strickt and full obseruation
 thereof in the powerfull expelling of *diuels* may haue manie
 absurdities following the same. For be it supposed the *diuell*
 should be driuen from the *partie possessed* before noone at the
 furthest (as were those seuen from *K. Wright*, if we may bold- D. Doctrine,
 lie credit your own report) who seeth not then, but that the pag. 43.
 one of these two absurdities must follow thereof at the least.
 Namelie, that eyther men must necessarilie transgresse that
 holy ordinance of *prayer and fasting*, by giuing ouer the so-
 lemne continuance thereof, before the set and appointed
 time be fullie accomplished, because the *diuell* is departed
 before: or must els very triflinglie continue in calling vpon
Christ for his absolute power to cast forth the *spirit*, notwith-
 standing he be cleerelie expelled before, and onelie because
 the set time for the fast is not fullie expired, which were fond
 and ridiculous.

Besides

Besides that, you your owne selfe obserued no such set or appointed times for fasting and prayer in any one your pretended dispossessions. For in some of them, you rather *feasted* then *fasted*: and therefore how can you (in conscience) commend the said exercise of *fasting* to any of your pupils, vnlesse it be purposelic and onelic done to make good the old verse, which saith. *Qui satur est, pleno laudat ieiunia ventre*, that is,

Who so crammeth him selfe till his stomacke doth staunch:

He fasting commends with a pampered paunch.

Againe, in that your pretended dispossessing of *Sommers* and the rest, you spent not a whole day in prayer and fasting from euen to euen: but beginning about nine of the clocke in the morning, you had finisht your worke betweene three and foure at the farthest. So that (howsoeuer you would bind the *Disciples* teeth and hands to the good behauiour for a whole day together, from euen to euen) it seemes you your selfe must haue your owne teeth and tongue at libertie, so soone and so oft as it pleaseth your selfe.

Brieflie, whereas your selfe (by vrging so stricktly the *Leuiticall* fasts) would haue the *Disciples* of *Christ*, euen necessarilie taken vp with those exercises of *fasting* and *prayer* for a whole day together: your old friend *M. Darel*, it seemes he affords them more fauour, in not tying them so stricktly to any set time for the same. For he tels vs directlie, that the *diuell* (how comber some soeuer) hee hath in the partie possessed his determined time appointed of *God*: longer then the which he cannot continue one minute of an houre, but must necessarilie depart at that time, though no meanes for dispossession were vsed at all. And therefore sith (for any thing we know to the contrarie) the *Lord* may determine the *spirits* departure before the one halfe of the day be spent in those exercises: it were but a vaine and vncertaine course to appoint a whole day for fasting and prayer, from euen to euen. So then, by this you see, it is very apparant, that (notwithstanding anie your supposed want of time for the worke) this speech of *Christ*, it may very well be appropriated to the *Apostles* themselves.

Exorcistes.

Nay that I flatlie denie. For the *Apostles* (being filled with the holy Ghost at the feast of pentecost) they were neuer after so

D. Doctrine,
pag. 82.

D. Doctrine,
pag. 48.

so farre emptied thereof, but that (in attempting any *miraculous worke* whatsoeuer) they were throughlie able to accomplish the same, without any such v^{le} of *fasting and prayer*: and therefore it is very vnlikelie that our Sauour *Christ* (for fortie dayes space and no longer) would euer establishe such an ordinance of *fasting and prayer* for them to obserue in anie their *dispossession* whatsoeuer.

Orthodoxus.

This then (by the way) you confesse at vnwares, that (before the *Apostles* were filled with the holie *Ghost* at the feast of *pentecost*) their faith was but weake, and needed *fasting and prayer* to support the same. But this accident befell the *Apostles* before the said feast: and therefore (by your owne speech) they needed *fasting and prayer* (at that present) to stir vp and quicken their faith.

Besides that, your old friend M. Darel, he tels vs directly that the *Apostles* in deed by the power they receiued from *Christ*, were able to driue out any *diuell* whatsoeuer, and (as occasion was offered) they did so vndoubtedlie from time to time, if their faith fayled them not: which (saith he) at that present it did, and euen in this very worke: and therefore this speech of *Christ* (concerning *fasting and prayer*) it was peculiarly appropriated to them. D. Doctrine, pag. 47. 48.

Brieflie, our Sauour *Christ* he tels his *Disciples* directlie, that their vnbeleefe and *weakenes of faith*, was the maine impediment to that speciall busines: and therefore (howsoeuer *D. Doctrine*, your selfe affirmeth (els where) that their faith was so strong pag. 42. 44. as it needed no meanes to stirre vp the same) *Christ* telleth 46. 47. them plainely, they should haue vnderpropped their sayd faith by the holy exercise of *seruent prayer* to God.

Exorcistes.

Verie true, before they were filled with the holy *Ghost*, *D. Doctrine*, there was some need to haue stirred vp their *weake faith* by pag. 43. 49. *fasting and prayer*: but after the feast of *pentecost* there was no need of any such helps. For euen as after they receiued the fulnes of the spirit, their faith neuer failed in doctrine and iudgment: so neyther in the working of miracles.

Orthodoxus.

A man may perceiue by your manner of writing, that you meane to *turne ere you burne*: yea, and when you haue turned

turned your selfe besides all manner of *turnings*; that then you will not sticke to returne a fresh to your former *turnings*: and so begin there to turne as fast, as euer you turned before. For what an *odde iest* is this to affirme but euen now, that (before the *Apostles* were filde with the *spirit*) their *faith* was so strong, as it needed no meanes to stirre vp the same: and euen then also (with the turning of an hand) to turne the Catte in the panne, and to say (on your credit) that before the *feast of pentecost* there was some neede to quicken their *faith*, by *fasting and prayer*. May not those your young *pupils* be pettilent proude, who (in this new-found trade of *duillitie*) are got vnder the trustie *tuition* of such a *turne-about* tutor, as turnes like the *weathercocke* with euery blast of *Doctrine*? Howbeit, you seeke to shelter your weather shaken opinion with this slender shift: namely, that howsoeuer the *Apostles faith* might be *weake* before they were filde with the *spirit* (and thereupon they needed prayer and fasting to stir vp and strengthen the same) yet after the *fulnes of spirit*, as their *faith* neuer failed in *doctrine* or *iudgement*: so neyther in the *working of miracles*. This seemeth an *irrefragable reason* no doubt: and such a one I beleeue, as may not possiblie be shaken.

Well, bee it supposed that after the *Apostles receiued the holie Ghost*, their *faith* fayled sometimes in *Doctrine* or *iudgement*: then it is very probable their said *faith*, it might also fayle at sometime in the *working of miracles*. That the *Apostles* at sometimes fayled in the first, it is verie apparant. For, *Peter* hee went not rightly to the truth of the Gospell. *Iohn* would haue worshipped the angell once or twice. The *Apostles* and brethren who were at *Iudea*; they thought that the word of God was not to be preached vnto the *Gentiles*. All these were errors in *doctrine* and *iudgement*. And therefore the *Apostles faith* (fayling directlie in these) it might fayle much more in the *working of miracles*. Howbeit, because you seeme so confident in this one assertion: doe shew vs the *reason* why the *Apostles faith* (so soone as they were filled with the holy *Ghost*) could not possiblie fayle in *doctrine* or *iudgement*?

Exorcistes.

My reason is this. The holy *Ghost* is called the *spirit of truth*: This *spirit*, being promised to them, was afterwards in *miraculous*.

Ephes. 4. 14.
Iam. 1. 8.

D. Doctrines,
pag. 48. 49.

Gal. 2. 14.
Renel. 19. 10.
and 22. 8.
Ast. 11. 2.
D. Reinolds, in
2. conclusion
pag. 695.
Amand. Polan,
Sylog. thes.
pag. 381.

D. Doctrines,
48. 49.

lous maner bestowed vpon them : they therefore receyuing the fulnes of this spirit, their faith from thenceforth could not possible faile in Doctrine or iudgement, and therefore much lesse in the working of miracles.

Orthodoxus.

I answered. The holie Ghost is iustly called the spirit of truth. *Ioh. 14. 17.* This spirit of truth was faithfullie promised vnto the Apostles : *Ioh. 14. 16.* and, at the feast of Pentecost, very miraculously bestowed vpon *and 15. 26.* them. Hitherto, we accord (you see) in euery point. Howbeit, your inference inforced from hence is not proved, but pitifullie begged : for we denie, that either all or any one of the Apostles receyued the fulnes of this spirit. *and 16. 13. Act. 2. 1. 2. 3.*

Exorcistes.

Then you denie the truth of the sacred Scriptures. For, doth not the Enangelist Luke verie flatlie affirme, that they were all filled with the holie Ghost, and spake with new toongs, as the spirit *Act. 2. 4.* gave them utterance?

Orthodoxus.

He denyes not the truth of the sacred scriptures : who onlie denyes but your erroneous collections, vntrolic gathered from the sacred scriptures. For, it is one thing to be filled with ; and another thing to receyue the fulnes of the spirit. It is an axiome, not onely warrantable by learned Philosophers, and commonlie known to the simplest on earth, but approued of all by common experience : that, whatsoeuer thing is receyued of another, the same thing is receyued only according to the capacitie of that which receyueth the same. We do willinglie acknowledge, that the holie Ghost hath replenished only our sauiour Christ with the vnmeasurable aboundance of his graces, and that Christ only hath receyued the fulnes of the spirit : because, that vnto him the father giueth not the spirit by measure. Notwithstanding, *Ioh. 3. 34.* the Apostles and all other the elect, they do only apprehend the graces of the spirit in their proper measure : according to which measure, they haue receyued not the fulnes it selfe, but, of the fulnes of Christ his spirit, euen grace, for grace. *Ioh. 1. 6.* By all which it is very apparant, that euen the blessed Apostles and other the elect in Christ, they receyue the graces of the spirit only, according to the simple capacitie of humane frailtie : and, not according to the maiestie and fulnes of the spirit it selfe, so as their faith could not faile in any respect. For, howsoeuer they were trulie renued
and

2. Cor. 4. 7.

Act. 14. 15.

Gen. 5. 3.

Psal. 57. 4.

Ioh. 3. 5.

1. Cor. 15. 53.

Phil. 1. 23.

Rom. 7. 22. 23.

Gal. 5. 17.

1. Cor. 13. 11.

2. Cor. 12. 9.

Jerem. 17. 14.

Phil. 3. 10.

Iam. 3. 2.

Ioh. 13. 16.

Psal. 51. 7.

and enlightned with the holy Ghost: yet were they not (in this present life) so absolutely enlightned, renewed or cleansed from all perversnes of hart, or blindnes of mind, as that they could neither swarue in doing their *dutie*, nor be deceiued at all in their *iudgement*. Not, that the *measure of the spirit* which they receyued, was (of it selfe) insufficient to preterue them absolutely from either of both: but, for that it pleased the father in such sort to dispence his *spiritual graces* to men in this life, as the verie best might perceiue their owne *imperfections*, and therewithall, be driuen to acknowledge, that the *fulnes of perfection* consisteth only in *Christ*. For, who will denye, there is *water* enough in the mayne *Ocean sea*, to quench the raging *flames* whatsoeuer which wast a whole *towne*: howbeit, this we must needes acknowledge withall, that a simple *earthen vessell* cannot possible contayne enough of that *water* to asswage the fier alone, that burneth one *house*. The blessed *Apostles*, they acknowledge themselves to be *men*, yea *men*, who (being naturallie begotten in the *image and likenes of Adam their father*) must naturallie *flame* and *burne* as the *Prophet* reporteth. And therefore, albeit they were certainly borne anew of *water* and the *spirit*: yet, the *water of the spirit*, it doth not so thoroughlie extinguish in them all *sparks* and *oversights* whatsoeuer, as that their *faith* could not faile in any respect. For then, what needed their *corruptible bodies* to put *incorruption* upon them, or themselves *desire to be dissolued* and to be with *Christ*? Howbeit, this we certainly know, that (during this life) there remayneth euen in the best of all, a dayly *strife* betweene the *spirit* and the *flesh*: yea, and that the *remnants of flesh* do sticke very fast not only in their *harts*, but also in their *minds*. And for these selfesame respects, the very *Apostles* themselves do freely acknowledge, that *now* (namely while they liue in this life) they *knowe only but in part*: that the *power of God* is *perfit* in *weakenes*: and that therefore they do all cry out with the *Prophet* and say, *heale thou vs O Lord, and we shall be healed*: yea, and euen *Paule*, he acknowledgeth of himselfe, that he is not yet *perfit*, although he be *laboring earnestly towards the marke*. And *Iames* hath generally concerning the *faithfull*, that in many things they all offend. Briefly, our sanious affirmeth *flaunt*, that he which is washed the whiteest of all hath neede notwithstanding to *wash his feete*. By all which its very apparant, that the *Apostles* themselves, they were
not

not so absolutely filled with the graces of the spirit, but that their faith notwithstanding it might and did faile at one time or other, in some point of doctrine or iudgement, and therefore much more in the working of miracles.

Exorcistes.

If it be certainly true, that their faith (at any time) sayled in doctrine or iudgement: how then is the promise of Christ to be credited concerning the holie Ghost; for he told his Disciples, that the same should leade them into all truth? Ioh. 16. 13.

Orthodoxus.

That the Apostles faith in some things, and at sometime might faile, it is vndoubtedly true: and, the promise also of Christ concerning the holie Ghost his direction, is as vndoubted a truth. For the holie Ghost (no doubt) did leade them into all truth, yea, I say further, into all holines of soule and bodie: howbeit, he led them into all truth, in such sort as Paule protesteth vnto the Ephesians, that he shewed them all the counsell of God. Now, he shewed them all the counsell of God, not absolutely and simplie, but so much thereof and so farforth also, as was profitable for them: otherwayes, if he had absolutely shewed them the whole counsell of God whatsoeuer, he must necessarily then haue shewed them also the secret things of God, which only belong to the Lord alone, and concerned neither them, nor their children. And therefore whereas our sauiour promised such a comforter vnto his disciples, as should leade them into all truth: the meaning is, that he should leade them into nothing else but the truth of God, and into all that truth whatsoeuer, which concerned their owne, and his Churches saluation. For, more then this, our Sauiour neuer promised to them: and, more then this, they were not to expect at their maisters hands. So then, howsoeuer the particle (al) may seeme to haue reference vnto whatsoeuer the Apostles should speake or do: yet Christ, he restraines the holie Ghost his directions to those only truths which he (by his owne mouth) had taught them before, as appeareth by the very tenour of that promise it selfe, which sayth. But the Comfortor which is the holie Ghost, whom the father will send in my name, hee shall teach you all things, and bring all things to your remembrance which I haue told or taught you before. Giuing them thereby to vnderstand, that whenloeuere they spake or did that, which was not according to the reuealed truth he had taught them: that

saying or doing of theirs was more then he had told them before, and more then they were led vnto by the spirit of truth. By all the premisses then, it is very apparant that the holie Ghost (in those daies) enlightened the Apostles mindes, and now also (at this present) doth sanctifie the hearts of all the elect, so farre forth as is expedient for their owne and the Churches saluation. But it was then, and is now expedient for them and for vs to erre in some things, that wee may giue all glorie to God alone: that so (seeing our owne faultie and weakenes) we might not be high minded, but feare: that thereby wee may be taught, very willingly to beare one anothers burthen: that we might learne to worke forth our owne saluation with feare and trembling: that we may be made to vnderstand with Paul, that the grace of God is sufficient for vs: that we may sharpen our trust in him: stirre vp our loue towards him: pray more feruently vnto him, to increase our faith, and to forgive vs our sinnes: briefly, that wee may runne forth the whole race of our life, with greater stedfastnes and constancie. Now then the case being thus, wee may boldly conclude, that the Apostles themselues and all the elect in Christ, they are led in all truth and holines by the certain direction of the holy Ghost: howbeit, this wee haue to consider withall, that they are so led vnto this saluation, as they are not absolutely free from enery sparke and wrinkle, either of manners or doctrine, but that at some time, and in some speciall points they might and did erre, as hath been declared.

Exorcistes.

How then could the efficacie of Christ his intercession, concerning their foundnes of faith, be certaine vnto them: who (hauing related the insatiable desire of Satan to lift them, as men winnow wheate) told them forthwith, that he had prayed their faith should not faile. By which we may learne, that (if the intercession of Christ be any thing gracious with God his father) the Apostles faith could not possibly faile in doctrine or iudgement.

Orthodoxus.

B. Bilson, in his
true defence
part. 2. pag. 380

Nay rather by this we may learne, that you grossely abuse both the providence of God and that promise of Christ: and all to support your idle fantasies. For Christ did not promise that Peters iudgement should neuer faile: but that (in the following temptation which was forthwith to fall vpon Peter) his faith should

should not finally perish. I haue prayed for thee (saith Christ) that thy faith shall not faile: that is (saith Chrysostome) that thou finally perish not. For Christ did not say, I haue prayed that thou mightest not denie me; but that thy faith should not (wholie) faile: for by the fauour and care of Christ it came to passe, that Peters faith was not utterly extinguished. Hereunto accordeth Beda, laying: Our Sauour prayed for Peter, not that hee should not be tempted; but that his faith should not faile: that is, that after Peter was fallen by denying his master, he might rise againe by repentance to his former state. Now then, if you rightly frame your argument from the premisses, you may plainly behold the absurditie of your owne illation, thus: I haue prayed for thee (saith Christ) that thy faith should not utterly vanish away, though thou shalt thrice denie me, and most shamefully forsake and forswear me: therefore neither Peter himselfe, nor the rest of the Apostles could possibly erre in matters of doctrine or iudgement. This you see is your argument: and now I aske you, not what boy, but what Bedlem would thus dispute?

Chrysostom. in Iohannem. homil. 72. Item, in Matth. homil. 83. Beda in Lucam. cap. 22. 32.

Exorcistes.

Peter denied not the faith: but the person of Christ.

Orthodoxus.

And hee that denieth the person of Christ, denieth not a part, but the whole faith of Christ. It is a sorer and more dangerous fall to denie the Lord himselfe, then to bee deceiued only in an opinion of faith, and this also according to the verie confession of Peter himselfe. For thus he placeth them both in his second Epistle: There shall bee false teachers amongst you, which shall priuile bring in damnable sects, yea denying the Lord that hath bought them. And our Sauour, in his (admonition to the seauen Churches of Asia) sheweth the Church of Pergamos, that he which denieth his name, denieth his faith. Thou holdest fast my name (saith he) and hast not denied my faith: wherefore, not to hold fast the name of Christ, is flatly to denie the faith of Christ. And how can you doubt of the trueth of this, since the missing of any point of faith is onely but heresie: whereas the denying of Christs name (which fearefull offence Peter tell into) is flat Apostasie, farre worse then the former by much? See then (I beseech you) how lewdly you peruert the words of our Sauour. For where Peter is only forewarned

2. Pet. 2. 1.

Reuel. 2. 12, 13.

of his fall: you would make *Christs* words a warrant unto him that he shall never fall. And where the Lord promised Peter repentance, you turne the text, as if he were finally freed from all future offences.

Exorcistes.

Not so, I confesse *Peter* offended, but not in the faith.

Orthodoxus.

Could *Peter* denie his master *Christ*, and not denie his faith and hope in *Christ*? or can there be greater infidelitie, then flatly to denie the sonne of God? And yet *Peter* not onely denied him thrice, but with an oath, and a curse hee ratified his former deniall.

Exorcistes.

Peter only denied that he knew *Christ*.

Orthodoxus.

Ambrosius,
serm. 46.

Iserm, serm. 47.

And he that knoweth not *Christ*, what faith or hope hath he in *Christ*? *Ambrose* yeelding a reason why *Peter* (after his fall) did not speake, but weepe, saith thus: *Peter* doth not now use speech by the which he had lied: by the which he had sinned: by the which he had lost his faith. And againe, *Peter* became more faithfull after he had bewailed the losse of his faith. By all the premisses then, it is very apparant, that (notwithstanding the prayer of *Christ*) the *Apostles* faith, it might and did faile at some time, in doctrine and iudgement: and therefore much more in the working of miracles.

Exorcistes.

This (in my opinion) is a dangerous point. For if it be fully concluded, that the *Apostles* (at some time) both might and did also erre in their iudgement concerning some points of doctrine: then how may wee be certaine, which of their writings must be held for infallible truths?

Orthodoxus.

Reuel. 19. 10.

Ioh. 13. 19.

Surely, euen all those their writings whatsoever, which the holie Ghost did leade them into: those are the onely infallible truths of the spirit of truth. But such only are all those which their master *Christ* had taught them before: for the testimonie of *Iesus* is the spirit of prophesie, and none other truths then those which *Iesus* before had testified to them, were they led into by the spirit of truth. Those their testimonies therefore (what, or how many soeuer) they are to be esteemed as authenticall,

thenticall, and infallible truths. Al other their *testimonies* which only but slipped from *humane infirmities* (how glorious soeuer in shew) as they are *not the testimonie of Iesus*, and therefore *not the spirit of prophesie*: so are they (in euery place of the *Bible*) all tainted and *branded for errors or vntruths*, by the *spirit of truth*, as wee shewed before. For howsoeuer the *Apostles* themselves were subiect to *errors*: yet could they not possible erre, so long as they onely but heard the *voyce of Christ* their Master and *Shepherd*, and but followed the onely *directions of the spirit of truth*.

Anand. Polan.
Syllig. Thes. de
Eccles. pag. 381.
Ioh. 10. 27. 28.
Ioh. 14. 26.

Againe, howsoeuer some one of them, at *some time*, and in *some speciall point*, both might and did erre, as hath been declared: yet al their whole *Colledge or companie*, it did not nor could not possible erre. But euermore the light of *truth* was cleerely conferred in some of their *mindes*, to discover the *cloudes of darknes* which shadowed the reit, and to propagate the light of the *truth* to all posteritie: in which onely respect they are purposely called the *lights of the world*, the *foundations and pillars of truth*.

Math. 5. 14.
Eph. 2. 20.
Gal. 2. 9.
2. Tim. 3. 15.

Besides that, the *Apostles* they did neuer *uniuersallie erre*, I meane, their *faith* neuer failed in *all the parts of Christian doctrine*: howsoeuer some of them, at some one time or other, might happily swarue in *some certaine point*.

Moreouer, they did neuer decline from the *foundation* it selfe: because then they could not haue been the *true Church of Christ*, which must necessarily *bee builded vpon Christ the head corner stone*, and therefore they euermore held the *foundation fast*.

1. Cor. 3. 10. 12.
1. Cor. 3. 11.
Eph. 4. 20.

Briefly, the *Apostles faith*, it neuer finally failed: for howsoeuer they at some times stragled aside through *humane frailtie*, yet were they in time recalled from their *errors*, as may plainly appeare. For not only they *all returned to Christ*, so soone as he was risen from death: but (which more is) they first *acknowledged themselves*, and then *taught soundly* to others the state of *Christs kingdome*. And *Peter* being reprooed of *Paul* did willingly yeeld vnto him: and *Iohn* itaied himselfe vpon the *Angels admonition*, from offering worship vnto him: and the *Apostles* with the *brethren* (being taught the *truth*) reioyced greatly, that *God* had granted the *Gentiles* also *repentance to life and salvation*. Yea, and in this their found

Luk. 24. 48. 49.
50. 51. 52. 53.

Gal. 2. 11. 14.
Revel. 19. 10. &
22. 8. 9.
Act. 11. 18.

Math. 16. 18.

κατοιχυσεν
αυτους.

ισχυσεν.

Therefore he
calles them,

ισχυματα.

2. Cor. 10. 4.

1. Cor. 3. 12.

Luk. 15. 4.

Iob. 10. 28 29.

Luk. 15. 12.

Luk. 22. 31. 32.

Math. 26. 5 6.

70.

Math. 26. 75.

Psal. 129. 1. 2.

Rom. 8. 15. 6.

Cant. 1. 4.

Cant. 1. 14.

and 4. 1. 7.

Cant. 1. 7.

Ezech. 16. 14.

Bernardus, in

Cant. serm. 38.

conversion, is fully performed that which was promised before by Christ: when he said vnto Peter, vpon that his wor-
thie confession of faith: *Thou art Peter, and vpon this rocke
will I build my Church, and the gates of hell shall neuer preuaile
against the same* Marke the words, *the gates of hel, they shal not
preuaile against the Church: y is, they shall not be of a preua-
ling strength, for so much the word importeth. They shall then
be of strength against the Church; but they shal not preuaile by
their strength, no, albeit their said strength bee as strong as
holds, as the Apostle elsewhere doth purposely call them: yet
are they not preuailling holds. For the elect and chosen of God
may take a fall at some time: but fall finally away they can ne-
uer. Perhaps at some time they build straw or stubble: yet they
build on the foundation, and the foundation is Christ. The
sheepe of Christ may ctsloones goe astray in the wildernes, but
perish they cannot: because none shall euer be able to plucke
them forth of the true shepheards hands. The prodigall sonne may
happily at sometime goe away from his fathers house: but he
shall be made to returne againe, and be no lesse fauourable
entertained of his father, then hee was before. The faith of
Peter himselfe did euen srowne, as we say: but finally it failed
him not. He was turned away from the Lord, whom hee also
denied: but hee returned againe to the Lord with the bitter
teares of repentance. Briefly, the faithfull, they are oft times
very shrewdly pressed with many and mightie enemies: how-
beit, they are neuer suppressed. It is certaine therefore, that
the elect and chosen, albeit they be made the children of God
by adoption: yet are they subiect to errors and slips. Howbeit,
on the other side, they are subiect so, as they are freed from
the guilt of error by Christ, and accepted as holie in the sight
of God: because they are holie in part. *I am blacke, O ye daugh-
ters of Ierusalem (saith the Spoule) yet am I comely as the tents
of Kedar, yet as the hangings of Salomon. Yea further, the bride-
grome (he saith) she is faire, nay (which more is) that she is the
fairest, but yet, the fairest of women: not simply the fairest, but
in comparison of women, but in respect of earthly creatures. To
teach the Church thereby (least happily she grow proude of
her borrowed beautie) that so long as she liueth in this taber-
nacle of the bodie, she goeth on towards, but is not yet come to the
perfection of fairenes: and therefore that she is not faire altoge-
ther,**

ther, though she be therefore commended for her fairenesse, because shewalketh after the spirit, not after the flesh. So then (to conclude this point) sith it is apparantly euident by all the premisses, that the Apostles faith, it might and did sometimes faile in doctrine or iudgement, yea, euen since that very time they were filled with the spirit: therefore it is likewise apparantly euident, that their said faith, it might much more faile in the working of miracles.

Exorcistes.

Their faith neuer failed in the working of miracles; since that time especially, they were filled with the spirit.

D. Doctrin.
pag. 49.

Orthodoxus.

Then was it needles for them to haue prayed for the timely increase and confirmation thereof, which they vndoubtedly did, as we haue proued, and your selfe confessed before. And, whereas you would strengthen your cause from the Apostles fulnes of faith: if you rightlie consider the matter that doth rather confound, then confirme the same. For, by arguing, that the Apostles faith could not possiblie faile, from the time they were filled with the spirit: you do implicatiuelie conclude, that it might and did also faile before, which is the very point you denie. And thus (hauing lost your selfe in a thicket of thornes) the faster you runne, the further you raunge: and the fouler you bescratch your face with the briers. Briefely, whereas you seeme to inferre, that fasting and prayer, it had beene but a needles ordinance for the Apostles of Christ, especiallie after they were filled with the spirit: and, that therefore it is very vnlikely, that our sauour (for that short time only wherein the Apostles faith was subiect to failing) would haue instituted the same, as an ordinance only for them to obserue. Our answer is, that you do ouerproudly or peruersely controll the wisdom of Christ: and it may please you to consider withall, that the time betweene Christ his transfiguration and Pentecost, was not so short, as you haplie (by your inconsiderate accompt of bare fortie dayes) would beare vs in hand: for, if you runne ouer your reckonings afresh, you shall finde the interim, I meane the distance betweene them, to be full tenne weekes at the least. In all which time the Apostles of Christ (though at seuerall times they had fasted and prayed a whole day together) they might notwithstanding haue kept a combersome coyle in ca-

Act. 4. 29. 30.
Act. 9. 40.
and 28. 8.

D. Doctrin.
pag 48. 49.

sting out *Dinels*, especiallie if they had happened vpon many such tractable patients as was *Katherine Wright*: who (hauing seuen or eight *dinels* (you say) within her at once) had them all driuen forth in lesse space then an hower. And therefore (for any thing hitherto heard) I cannot perceiue, but that those words of *Christ*, namely, *this kind goeth not forth but by fasting and praier* they may, and are to be peculiarly appropriated vnto the *Disciples* themselves.

Exorcistes.

D. Doctrin,
pag. 49.

Nay sir, that *interpretation* is so farre opposite to the words of *Christ*, as we dare (by no meanes) admitte of the same. For *Christ* (in the *dispossession* hee speaketh of heere) requireth a *meanes* for the expelling of *Dinels*, as without which *meanes* the same could not possiblie be brought to passe: and then telleth vs what that *meanes* is, namely *fasting and prayer*. Whereas this your obiected *interpretation* implieth, that this *kind of spirit*, it might be cast forth, without this said *meanes* of *fasting and prayer*: if so be the *Apostles faith* had beene strong enough.

Orthodoxus.

Very true as you say: and what one *inconuenience* I pray you, in holding so? We (for our owne partes) perceyue no such *opposition* betweene our sayd *interpretation*, and the words of *Christ*, as you falsely would beare vs in hand. Nay rather, you your owne selfe do shrewdly ouerthwart, not only our sauour, but also euen your greatest acquaintance, M. Darel I meane. For first, you make *prayer and fasting* an ordinarie established *meanes* for the perpetuall expelling of *Dinels*, whereas our sauour sayth plainly, that the *Apostles miraculous faith*, was the onely powerfull *meanes* which should haue effected the same.

Againe, you do heere very flatly auouch, that this was such a dangerous *kind of Diuel*, as could not possiblie haue beene cast forth at all by the *Apostles faith*, had the same beene neuer so strong, without *fasting and prayer* annexed thereto: Whereas your good friend M. Darel doth firmly hold, that the *Apostles faith* was so strong, as if he were a *Diuel* (of what *kind soeuer*) they could, and were able to haue cast him out.

D. Doctrin.
pag. 46. 47.

Exorcistes.

D. Doctrin,
pag. 49.

Very true, if he had beene any *dinell*, of the one sort of *dinels*. For you must note, that *Christ* (in saying, *this kinde goeth*

eth not out) obserueth therein a *distinct sort*, degree or order of *dinels*, some way differing and distinguished from others: with one of which number he implyeth that the *childe was possessed*, whereby partly it came, that they had not cast the *dinell* forth.

Orthodoxus.

How know you, that *Christ* noteth therein: such a *distinct order of dinels* differing from others?

Exorcistes.

First, the same doth fitly accord with the very *letter* of the *text*: which telleth vs directly, that this *kinde of dinels* goeth not forth, but by *fasting* and *prayer*. D. Doctrine, pag. 49.

Orthodoxus.

You doe falsely belie the *text* it selfe. For the words of the *text*, they are not thus (*this kinde of dinels*, but *this kinde*) and no more. Wherein, *Christ* onely distinguisheth *dinels* from all other *creatures*: but seuereth not *spirits* by any distinct, or *seuerall orders* among themselues. As if some man (intending to set forth a *shreive* to the full) should say in this sort: the *best of this kind* is *shrewish enough*. Who seeth not plainly, that the man (by this speech) doth onely *distinguish women* from *men* by their *sexe* or *kinde*: but *seuereth not shrewes* by *seuerall degrees* among themselues? So surely, our Saviour *Christ* in saying (*this kinde goeth not forth*) intendeth to set downe no *seuerall orders of dinels* among themselues, but speaketh onely of *dinels in generall*. as if he should say thus, *this kind*, that is, *these dinels*, they goe not out, but by *prayer* and *fasting*. Notwithstanding, if you will haue vs approue of this your *new-coyned distinction*, doe tell vs I pray you, from whence you first learned the same: I meane where find you these your *distinguished dinels*, into such their *seuerall orders* among themselues? For tell me I beseech you, are not all the holy *Angels* (how glorious soever) of one and the selfe same *kinde*? Againe, are not all *men* (how different soeuer in the doing of mischief) of one and the selfe same *kind*? I beleue you dare neuer deny it. And onely are *spirits* or *dinels* distinguished into their *seuerall kinds*? Hitherto I haue been (I assure you) of this *opinion*, that all *dinels* whatsoeuer, they are onely *spirites* by nature, and *Angels* by office: and that the *distinction of Angels*, is onely of *good* and *euill Angels*.

*This kinde is intelligible
not forth by Devils*

Aug. in Psalm.

104.4.

gels. As for those your supposed *sundry kindes* of *diuels*, distinct into some *seuerall orders* among themselves, that *mysticall point* of *Diuinitie*, I neuer heard of I assure you, before this present: neither yet of any further *distinction* of *diuels*, then only that of the *diuell* and his *Angels*.

Exorcistes.

D. Doctrine,
pag. 49.

Sir, I distinguish not *diuels* in an especiall respect of any their *essentiall being*, for therein they are all of one and the selfe same *nature or kinde*: but my meaning is, that there is a *distinct sort or order* of *diuels*, seuered by *sundrie degrees* among themselves. For howsoeuer, when we *distinguish* the whole state of this kingdome of England (by the *Queene* and her *subiects*) we do make therein, but one only *superiour*, and all the other *inferiours*: yet, who seeth not withall, but that the *inferiours* themselves, they are *distinguished* also by *sundrie sorts or degrees*, namely, by *Dukes, Earles, Lords, Iudges, Iustices, Knights, Gentlemen, Yeomen*, and so forth. So surely, howsoeuer when we *distinguish* the whole *kingdome of darkness*, by the *diuell* and his *Angels*, we therein make but one a *Prince*, and the other his *subiectes*: yet who sees not withall that the *diuell* his *Angels*, they are also *distinguished* themselves by *sundry sorts or degrees*. And so much, not onely the former places of *Matthew* and *Marke* doe plainly import: but our Sauour else where, he makes it apparant by telling vs, that the *uncleane spirit* (being gone out of a man) is said to returne with *seuen other spirits farre worse then him selfe*. By which it is very apparant, that among *uncleane spirits*, some goe beyond others in *malice and cruelty* towards men, in *subtilltie and iniquitie*: and these are called (by our Sauour *Christ*) the *worst kinde* of *spirits*, as distinguished from others, which are *lesse cruell and wicked*.

Matth. 17. 21.
Mark. 9. 29.
Matth. 12. 45.

D. Doctrine,
pag. 51.

Physiologus.

Now surely M. *Orthodoxus*, this fellow hee hath a verie deepe reach, or rather an odde kind of conceit concerning the hidden meaning of this *mysticall trade* of *diuinitie*: out of al doubt he surpasseth old *doting Dionysius* by many degrees. For howsoeuer that good *Seraphicall Doctor* hath to too proudly penned the *celestiall hierarchie* of *Angels*, he did not so much as once dreame of anie *infernall hierarchie* of *diuels* all the dayes of his life: no surelie, that *mysticall matter*

Dionysius in ca-
lest. Hierarch.
pag. 2. pag. 7. 8.

sur-

surmounted (by manie degrees) the shallow reach of his stin-
ted conceit. Seeing therefore that good old father hath left
the same in suspence, and that no one *writer* euer since durst
hitherto vnder take so vnwealdie a worke: it shall not be a-
miss for your selfe *Exorcistes* (being especiallie a man (as it
seemes) of such singular profunditie concerning such *points*)
to giue the timelie aduenture vpon some admirable supplie
of *Dionysius* his want, and to set forth to the world the *infer-
nall hierarchie of spirits and diuels*. For by such meanes the
simplest on earth may be brought in continuance of time,
to an exquisite skill in that your *new-found facultie*, and be
made to vnderstand with a trice, the *seuerall sorts of infer-
nall spirits*: which vndoubtedlie would be a labour excee-
ding profitable for people on earth, and very pernicious to
the *diuels in hell*. In the meane time propound vnto vs (I
pray you) some one or two of your soundest *arguments*, to
proue directlie vnto vs some further *distinction of infernall
spirits*, then only that of the *diuell & his Angels*. This one *di-
stinction* howsoeuer we acknowledge for currant, as hauing
it warrant from the reuealed word: yet surelie, wee haue hi-
therto esteemed all further *inquisitions* into those the suppo-
sed *seuerall orders of diuels*, to be meere but friuolous. How-
beit your selfe (it may be) haue latelie receiued these latelie
reuealed *oracles*, from old *Middlecubs* mouth: and therefore
I pray you, discouer your reasons to mannage this matter.

*Math. 25. 41.
Ephe. 2. 3.*

Exorcistes.

Why sir, there are *seuerall degrees* or sundry sorts of *orders* a-
mong *mē on earth*: & therefore also among *infernal diuels of hel*.

*Hyperius, in me-
thod. theolog.
lib. 2. pag. 273.*

Orthodoxus.

That followeth not. For this difference of order among
men heere on earth, ariseth in an especiall regard, eyther of
mens ages or callings: which maketh our sinne eyther more
or lesse, according to the *qualitie of the persons themselves*, a-
gainst whom we offend in those respects.

For first concerning their age, whereas all men naturallie
descend from *Adam*, and (being (by reason of that their def-
cent) eyther *elder or younger* then others, according to the
course of times or seasons) are therefore to be *reuerenced*
themselves, and to yeeld *reuerence* also to others, in an onlie
regard of their age or condition, accordinglie as the *Lord*
hath

*Exod. 20. 12.
Leuit. 19. 32.
Rom. 12. 10.*

Basilinus, in
Psal. 44. homil.
11.

*Le diables tous creés
ensemble*

hath appointed: the case is not so with spirits and diuels. For neyther issued they all out of one, as all men by propagation were procreated first from Adam, but they were all ioyntlic and forthwith created together, not hauing among them an infant, a young or an old one: but they are all of equall antiquitie, and so no difference among them, in any regard of their nature or age. Neyther yet doe they come to perfection by litle and litle, or grow vp by nutriment and ordinarie exercise: but doe continuallie retaine in themselves that selfsame estate of subsistence, which they euer enjoyed from their first creation, without any such naturall supplies, or seruiceable additaments by nature or naturall meanes, as might make them any waies (in dutie) beholding one to another, and therefore no difference among diuels at all in any regard of their nature or age.

Hyperius, in
method. theol.
lib. 2. pag. 273.

*Le diables tous creés
ensemble*

Ioh. 8. 44.
2. Pet. 2. 4.
Iude. 6.

Math. 8. 12. &
25. 30.

Againe, that there is no difference among them at all, in consideration of any their different degrees of calling, it is verie apparant to so manie, as are not purposelie blind. For howloeuver among men, there are superiours and inferiours, magistrates, and ministers, some to rule, and some to be ruled, and all this especiallie (respecting their naturall infirmities) for auoyding disorder and confusion among themselves, in this their warfayring state: there are no such seuerall orders among spirits and diuels in hell. Both because they (being (by their fall) deprived from all manner of dignitie) are now destinated and tumbled headlong into such a confused state as hath in it no order at all: and for that also, confusion it selfe is much more befitting their accursed condition and kingdome of darkenes, then any such seemely order of gouernment, as the Lord (in mercie) hath establisht among men here on earth. Besides that, the seuerall degrees and orders among men vpon earth, they are an vndoubted ordinance of the eternall God: decreed from all eternitie, for this speciall purpose. Namely, that therein (the lively image of Gods sacred iustice and mercie being shadowed forth vnto men vpon earth) that his said ordinance, it might more inuiolablie be executed and obeyed of all in this warfayring world: according to his owne vnchaungeable purpose, and speciall appointment. For this, all men are made to acknowledge by the very instinct and light of nature, namelie, that where-
soeuer

soeuer is found a maioritie, therein is also implied a commaun-
ding authoritie: and where there is only but a bare minoritie,
there is onlie an obeying necessitie. Howbeit the Lord, he hath
instituted no such ordinances at all, among spirits or diuels in
hell. Becaule then, as here vpon earth: so likewise in hel there
must be *Iudges* and *Iustices*, *Parliaments*, *Termes*, *Assises*, *sessi-*
ons, and *Courts* for the orderlie conuenting and conuicting
of grosse *malefactors* among them, and for the fearefull tor-
menting of daylie *disordered diuels*, which were to too ab-
surde to imagine. Both becaule the Lord himselfe (hauing al-
readie endighted, arraigned and adiudged the diuell and his
Angels to endlesse damnation) reserves them in chaynes under
darkenes to the great and notable day: and for that also he hath
now no further vse of the seruice of diuels in any such his in-
diciall courses with men, then an earthlie iudge hath vse of the
hang-mans help, to execute the sentence of death vpon such
malefactors, as he himselfe hath before condemned to death.
And therefore vnlesse you be able directly to proue, that
hang-men are distinguished also into seuerall orders among
themselues; this your imagined reason (from the seuerall de-
grees and orders among men vpon earth) hath in it no shew at
all to maintaine any difference of order among spirits and
diuels in hell.

2. Pet. 2. 4.
Iude 6.

Exorcistes.

But sir? there are distinct or seuerall orders among the *An-*
gels in heauen: therefore also among spirits and diuels in hell.

Physiologus.

Master *Orthodoxus*, doe take your ease for a time, and let
me alone with this argument. Come on *Exorcistes*, I hartely
thanke you for this irrefragable reason: this I trow is a tou-
cher. Surely howsoeuer *Dionysius* himselfe be departed long
since: his *dottage* I perceiue must neuer decay, so long as *Ex-*
orcistes is liuing. Now faire fall a sure friend at a pinch. But
goeto man, doe tell vs I beseech you; how many distinct or-
ders of spirits and diuels are establisht in hell?

Exorcistes.

That is much more then any may possible know: or yet
needes to enquire of.

D. Doctrina,
pag. 43.

Physiologus.

Why man, seeing you doe shew your selfe no lesse pre-
sumptuous

sumptuous now, in vrging a *distinction of dinels in hell*, then was *Dionysius* before you in putting downe a *difference of Angels in heauen*: why may you not as boldlie determine this point from *Dionysius his mouth* by an argument of proportion thus? There are *nine seuerall orders of angels in heauen*: therefore *nine seuerall orders of dinels in hell*.

Exorcistes.

What inconuenience could follow thereof: if happilie I reasoned so?

Physiologus.

Nay, none at all I assure you, if in so saying you happilie be able to proue what you say: but that must be done (I suppose) at our latter *Lammas*.

Exorcistes.

Not so fir: the prooffe (I assure you) is pregnant enough, if we but marke what we read in the *scriptures* concerning this point. For therein is mention made of *Seraphims, Cherubims, Thrones, Dominations, Vertues, Powers, Principalities, Archangels and Angels*: all which (you may see) are distinct or *seuerall names*. But those *nine seuerall names* are giuen vnto *Angels* in regard of their *nine seuerall orders in heauen*: therefore there are also *nine seuerall orders of dinels in hell*.

Physiologus.

Dionysius indeed, from those *nine seuerall names*, doth conclude (as you say) *nine seuerall orders of angels*: yea, and (which more is) hee doth afterwards verie quaintlie *distinguish* those *nine seuerall orders* into a threefold ternarie of *Angels*, as may plainely appeare in his booke. if any were so surpris'd with palpable follie, as he could be brought to beleeue the same. Howbeit, there is no sound order of reasoning from that which your selfe or *Dionysius* doth dreame. Because, if from an onlie bare *distinction of names*, wee may boldly conclude a *distinction of orders*: then surely, *Dionysius* and your selfe haue missed the marke by many degrees. For besides those the afore said *nine seuerall names*, the *Apostle* (from out of the *Prophet*) alleageth two other names more: namelie, *spirits* and *flaming fire*: and in *Iob*, the *Angels* are called the *sonnes of God*. So then in this account (because there betwelve seuerall names) there must necessarilie be made twelue seuerall orders of *Angels*: which giueth to
your

*9. on res ces Anges.
par Dionysius*

*9. on res
Anges*

*Isa. 6. 2.
Psal. 80. 1.
Ezech. 10. 1.
Col. 1. 16.
Ephes. 1. 21.
and 6. 12.
Ephes. 3. 20.
Col. 3. 10.
Ephes. 6. 12.
1. Thes. 4. 16.
Matth. 25. 31.
Dionysius, in
calest. hierarch.
cap. 2. pag. 7. 8.*

*M. Dearings
Reading. 6. in
Heb. 1. 14.
pag. 104.*

*Psal. 104. 4.
Heb. 1. 7.
Iob. 1. 6.
and 2. 1.*

your selfe and *Dionysius* directly the lie.

Exorcistes.

Not so, for those three last you speake of your selfe, namely *spirits, flaming fire*, and the *formes of God*: they are names common to all *Angels* whatsoeuer.

Physiologus.

So is (I am sure) the name of *Angels*, as *Dionysius* also confesseth: which yet notwithstanding, he and you both doe preciselie put downe for one particular order of *Angels*. And therefore, if the communitie of name confoundeth the particularitie of order, then are there but eight orders of *Angels*: other waies, if the varietie of names must make also a varietie of orders, then are you necessarily enforced to confesse twelue seuerall orders of *Angels* at least. Howbeit, we haue to consider with *Augustine*, that by the name (*Angell*) is not meant the nature, but the office of *Angels*. Doest thou enquire (saith hee) the name of this *Angelicall* nature? it is a *spirit*. Wouldst thou know the office? it is an *Angell*. Behold the selfesame distinction (saith he) in the nature of man. If thou askest the name of mans nature: it is *man*. If thou askest the name of his office, it is *Preacher*. The name of his nature, is *man*: the name of his office, is *Souldier*. Hercunto also appertaineth the speech of *Rabbi Shelomoh*, who saith, that the names of *Angels* are secret, yea so secret, as the *Angels* themselves doe not know them: they hauing (indeede) no proper names, but onely some certaine *sir-names* (saith hee) imposed vpon them, from those speciall respects whereunto they are purposedly sent, according to that in the *Hebrues*, which saith: *Are not his Angels all ministring spirits, sent forth to minister for their sakes, who shall be heires of saluation?* And according to the matter of their seuerall ministeries, they haue (for the present) their seuerall names bestowed vpon them, in an especiall regard of our slender and shallow capacities. For so the *Spirit* that was sent to *Isaiah* (because hee purged the *Prophets* mouth with a fierie coale) he was fitly called *Seraphim*, of *Saraph*: which signifies properly to burne. So the *Angel* who cured *Tobiah*, is called *Raphael*, that is, the medicine of God, of *Rapha*, which properly signifies to cure or to beale. So the *Angel* who was sent to *Daniel*, and the *Virgin Mary* (because he reuealed matters impossible for any but a

Psal. 103. 20.
Matth. 25. 30.
Hyperius, in
method. theolog.
lib. 2. pag. 288.

Augustinus, in
Psal. 104. 4.
Hyperius, in
method. theolog.
lib. 2. pag. 273.

Rabbi Shelomoh,

Heb. l. i. 14.

Isa. 6. 6.

שרפים
ex id est,
combure. Seraphim quid
Tob. 3. 17.
רפא
ex id est,
mederi.
Dan. 8. 16.
Luk. 1. 26.

super-

Gabriel said?

גבריאל

ex גבר, id est,

preualere.

Iudg. 13. 18.

פדאי

ex פדאי.

Admirabile

esse.

Hyperius, in
method. theol.
lib. 2. pag. 273.

Gen. 3. 24.

סרופים

ex סרופ,

Cherubim, id est, auis.

i. a. cherub. i. auis.

M. Dearing, in
Heb. Lecture. 7.
pag. 104.

Angel

Archangel

Seraphim

Cherubim

Gabriel

Michael

Raphael

Uriel

Satan

Lucifer

Belzebub

Mastema

Succubus

Incubus

Familiar

Spirit

Genius

Dæmon

supernaturall power to effect) he was correspondently called *Gabriel*: that is, the *fortitude or strength of God*, of the radical word *Gabar*, which signifies properly to *preuaile*. So in like manner, the *Angell* who was sent to *Manoah* (because hee miraculoullie brought fire from heauen, that consumed the sacrifice) he was fitly called *pele*, of *pala*: which signifieth properly to be *secret*, or *wonderfull*. By all these and the rest, wee may boldly conclude, that the *seuerall names* which are giuen to *Angels*, doe rather set foorth their *seuerall temporarie employments*: then establish among them any distinct or *seuerall orders*. For if wee examine the matters aright, wee may plainly perceiue, that all the names attributed to them in the sacred Scriptures, they haue relatiō either to their *nature* or *office*, but not to any your supposed *different orders* at all.

Lycanthropus.

What names (I pray you) respect only their *nature*?

Physiologus.

That doe these three: namely, *Spirits*, *Seraphims*, and *Cherubims*. *Spirits*, because they are of a *spirituall essence*: *Seraphims*, in regard of their *fierie disposition* or working, as wee told you before: and *Cherubims*, of *Cherub*, which properlie signifies a *bird*: and this also in consideration of their *agilitie* or *swiftnes* for performing the busines imposed vpon them. These names (you may see) they set foorth no *seuerall orders*: but doe only lay open the *admirable nature* of *Angels*.

Pneumatomachus.

And what names doe properly import their *office*?

Physiologus.

The names which properly import their *office*, are especially two: namely, *Angels* and *Archangels*, that is, *messengers*, and *principall messengers*. And howloeu these two *seuerall names* (the one signifying simplic a *messenger*, the other a *principall messenger*) may seeme at a blush to import a *seuerall order of Angels*: yet is it not so. Besides that, if (indeede) it were so as it seemes, yet doth it not conclude your purpose in hand: but commeth short of *Dionysius*, and your owne account, by seauen supposed *seuerall orders* at least. Howbeit, this I say for an answer, that wheresoeuer the name *Archangell* is mentioned, it signifieth our Sauour *Christ*, and no creature at all. Or if happily the name *Archangell* bee any where

where attributed to any creature in *heauen*: yet then hee that in one worke is called simplie an *Angell*, in another worke of greater glorie in our eyes, may there be called an *Archangell*. Euen as we see a *Messenger*, sent from the *Prince* of a *message* to some of his *subiects*, is simplie called an *Ambassadour*: whereas notwithstanding the same person, being imployed by his *Prince* to some forraine *Potentate*, is more honorablie termed a *Lord Ambassadour*. All the other names attributed to *Angels*, namely, *Thrones*, *Dominations*, *Vertues*, *Powers*, or *Principalities*, they are but borrowed from matters of state concerning *humane policies*, and but *metaphoricallie* transferred to *Angels*, in an especiall regard of some speciall *actions*, as we said before of *Gabriel*, *Raphael*, and *Pele*: but do signifie vnto vs no distinct or seuerall orders of *Angels*.

*Tremellius, in
Daniel. 10. 13.
nota. 28.*

Exorcistes.

If those *seuerall names* do signifie no *seuerall orders* of *Angels*, why then were they bestowed vpon them?

Physiologus.

They were so bestowed vpon them, partly to expresse what superexcellēt dignitie they were destinated vnto: partly to declare vnto vs what great and admirable matters the almightie hath wrought by meanes of their *ministerie*: and partly in regard of our *naturall weakenes*, who could not otherwise be made to conceiue of their *nature* or *actions*. For these and such other respects, best knowne to his wisdom, hath the *Lord* bestowed those *metaphoricall titles*, of *Thrones*, *Dominations*, *Powers*, and *Principalities*, vpon *Spirits* or *Angels*: but in no wise to distinguish any *different superioritie*, or *seuerall orders* among themselves, or no further at least, then onely to difference *Michael* and his *Angels*, I meane *Christ* and his *heauenly host*, as was shewed before.

*Hyperius, in
method. theolog.
lib. 2. pag. 288.*

Reuel. 12. 7.

Exorcistes.

But sir, they are called *Thrones*, *Principalities* and *Powers* in the *plurall number*, which importeth not simplie one singular *superiour*, but many *superiours* possessing *seuerall superiorities*, degrees and orders among themselves in *heauen*: and therefore (by consequence) there are *seuerall superiorities* among *Spirits* and *Diuels* in *hell*.

Physiologus.

The *Angels* respectiue referred to *Christ*, are all of equall
L condition,

Tremellius, in
Daniel. 10. 13.
nota. 29.
Matth. 25. 31.

Ephes. 3. 10.

Ephes. 1. 21.

Ephes. 1. 21.

Theod. Beza, in
Ephes. 1. 21.

condition, and generally set forth by the only name of *Angels*, without any other swelling words of *superioritie*: as *Michael* and his *Angels*, *Christ* and his *Angels*. Howbeit, when *Angels* are spoken of *comparatiuely* in an onlie respect of *humane Princes*, then are they purposely put downe by the titles of *Thrones*, *Dominations*, *Principalities*, or *Powers*: to expresse their glorious dignitie in comparison of *earthly creatures*, and to teach vs withall, that they haue a *superioritie* and chiefdome ouer the *kingdomes* of the world committed vnto them, from that almighty *Iehouah* who is *Lord* and *King* ouer al. For which only respect they are called *Principalities* or *Powers* in the *heauens*. Notwithstanding, be it supposed y^e those *seuerall names* implied some *seuerall orders* of *Angels*: yet can they conclude no certaine number of any such *seuerall orders*. Because the *Apostle* (hauing eliewhere exprellic put downe those *seuerall names*) contents not himselfe therein, but goeth on further thus: *and euery name that is named, not onely in this world, but also in that that is to come*, leauing the names (you see) *indefinitely*, and your supposed *seuerall orders* of *Angels* in perpetuall *suspence*. And therefore *Dionysius* and your selfe doe but triflingly deale with your *Readers*; both in presuming to put downe a certaintie of that, which the *holie Ghost* so vncertainly expresseth, and in nominating also such *seuerall orders* of *Angels* there, where the *holie spirit* of *God* did purpose no such *speciall matter* at all: but laboured onely (by that excessive manner of speaking) to lift vp our *Sauour Christ* farre aboue the excellencie of all *created powers* in *heauen*, in *earth* or in *hell*. Again, be it supposed indeed, that the *Apostle* (by those *seuerall names*) did purposely put downe some *seuerall orders* of *Angels* in *heauen*: yet your *inference* enforced from thence, namely, that therefore there are likewise some distinct or *seuerall orders* among *Spirits* and *Diuels* in *hell*, is to too absurd. For howsoeuer the *Lord* might haue singular *use* for the *seuerall orders* among *Angels* in *heauen* till the comming of *Christ*; there can be no further *use* of any such *seuerall orders* of *Diuels* in *hell*, then onely that of the *hangmans use*, as hath been declared. Yea and (which more is) whatsoeuer further preheminance of *order* they ioynly enioyed before their fall; the same now is so vtterly lost by the comming of *Christ*, as they

they are destinated for euer to vtter confusion. According to that of the *Apostle*, who telleth vs directly, that *Christ* hath spoyled principalities and powers, and made openlie a shew of them all, and triumphed ouer them in his crosse: and not onely this, but also hath chained them vp vnder darknes vnto the great and notable day. So farre off is it therefore (you see) that there should be now any further distinction of orders in hell, then only of the *Diuell* and his *Angels*: as that they are rather euen vtterly spoyled of all princely prebeminence and power whatsoeuer.

Exorcistes.

That is not so. For the *Apostle* else where (speaking purposely of the power of diuels) doth call them principalities, powers, worldly gouernors, princes of darknesse, spirituall wickednesses, and so forth. But all these are seuerall names of order: therefore there are seuerall orders of diuels in hell.

Physiologus.

The *Apostle* in deed, he calles them so as you say: but concludes from thence, no further distinction of orders among them, then onely that of the *diuell* and his *Angels*, as we told you before. Making therein the *diuell* an onely superiour, and all other infernall spirits, his inferiours: but yet all of them equall inferiours. I proue it thus, The *diuell* alone he is called *apxw*, I meane a prince, as hauing all other infernall spirits subiected vnto him: the rest, they are all equally called together, *δυναμεις*, that is, a power, or rather powers in the plurall number, as it were all very equally combined in one and the selfsame power. And this also according to the accustomed course of the *Scriptures* themselves: which (whensoever they entreate of the hierarchie of infernall spirits) doe onely but mention the *diuell* and his *Angels*. The *diuell*, as a prince alone: the *Angels*, as his onely subordinate powers. Yea, and (which more is) euen *Satan* himselfe (in an onely regard of his superioritie ouer the rest of the diuels) is called the God of this world: the great *Leuiathan*: the ramping, and roaring *Lion*: the great *redde dragon* and so forth. Howbeit, no one such note of difference elle, is any where put downe in the sacred *Scriptures*, to distinguish the rest of infernall spirits, the one from the other: but they are all equally intituled by the name of *Angels*.

Exorcistes.

Ephes. 6. 12.

That is vntrue. For the rest of infernall spirits, they also are called *principalities* in the *plurall number*. We wrestle (saith Paul) *πρὸς τοὺς ἀρχαί*, against *principalities*. But *principalities* belong to moe then to one alone: and therefore, there are *seuerall orders of diuels in hell*.

Physiologus.

Ephes. 2. 2.

Math. 9. 34.

Mark. 3. 22.

Luk. 11. 15.

Very true as you say, all *diuels* whatsoeuer are called *principalities*: not *princes*. For Satan alone is elswhere called their *prince*. We walke (saith the Apostle) in *trespasses and sinnes*, *κατὰ τὸν ἀρχαί*, according to the prince of the ayre. Putting downe Satan (you see) as an onely prince: the rest, but holding their *principalitie* in him alone. Which noteth no difference among the rest of infernall spirits: but makes them all equall in that one and selfesame *principalitie*, whereof Satan alone is the *prince*.

Exorcistes.

Ephes. 6. 12.

Yea, but all other infernall spirits whatsoeuer, they also are called *powers* in the *plurall number*. We wrestle (saith Paule) *πρὸς τοὺς ἐξουσίας*, against *powers*. But the name *powers* implieth a *distinction of order*: therefore there are *distinct orders of diuels in hell*.

Physiologus.

Ephes. 2. 2.

True, they are called *powers* (as you say) in the *plurall number*: howbeit, els where they are intituled, onely a *power*, in the *singular number*. For we walke (saith the Apostle) *κατὰ τὸν ἀρχαί τοὺς ἐξουσίας τοῦ ἀέρος*, according to the Prince of the airie power. That is, according to the pleasure of that Prince: who hath a *preheminance* ouer the airie power. By which it is apparantly eident, that howsoeuer the other infernall spirits are also intituled *powers*: yet, that their said power whatsoeuer, it consisteth onely in Satan their Prince. And therefore, the word *powers* in the *plurall number*, doth rather make all the rest of infernall spirits of equall dignitie vnder Satan their prince; then *distinguish* them into any *seuerall orders* among themselues.

Exorcistes.

Not so. For the words *principalities* and *powers*, as they are words of *preheminance*: so haue they relation to some other besides themselues, ouer whom they are to exercise their said

said *principalitie* or *power*.

Physiologus.

Very true as you say ; they are words of *preheminece*, and haue also a *relation* to some other besides themselves. Howbeit, they haue no *relation* from any one *diuell* to another among themselves : but onely vnto *men* in the world, ouer whom (by the iust iudgement of God) they haue their *preheminece*. And therefore howsoeuer (in regard of themselves) they are equally called but *Angels* : yet in comparison of *men*, they may truely be said to be *principalities* and *powers*, as we confessed before concerning good *Angels*. Notwithstanding, howsoeuer (in comparison of *men*) they are called *principalities* and *powers* : yet, in comparison of *Satan* their prince, they doe all ioyntly make but one *principalitie* or *power*, whereof *Satan* alone retaineth the *chiefedome*. And therefore he is properly said to be a prince, not of *powers* as of many, but a prince of the *airie power* ; as of one onely *power*, all ioyntly combined together in *Satan* himselfe. Neither is this change of *numbers* (the putting downe I meane of a *singular* word for a *plurall*) so strange as haply you take it : but very frequent and ordinarie in the sacred *Scriptures*. Of many *examples* hereof, consider onely this one for the present. Behold (saith Iohn) the *Lambe* of God which taketh away, *την ἀμαρτίαν τοῦ κόσμου*, the sinne of the world, in the *singular number* : meaning by sinne, all sinnes of the world whatsoeuer. Euen so *Satan* is said to be a prince of the *airie power*, meaning by the *airie power*, all the *powers* of the *aire* whatsoeuer : because, what *powers* soeuer the infernall *spirits* doe ioyntly execute, that *power* is onely in *Satan* himselfe, and not peculiar to any of the rest.

Ioh. 14. 30.
2. Cor. 4. 4.

Zanchinus, in
Ephes. 2. 2.
pag. 83.

Ioh. 1. 29.

Exorcistes.

If by the change of *numbers*, the holy *Ghost* entendeth no *seuerall orders* of *diuels*, but simply and onely respecteth the *speciall power* of *Satan* himselfe : why then (I beseech you) is that selfe same *simple power* of *Satan* exprest sometimes *singularly*, sometimes *plurally*, and not alwaies alike?

Physiologus.

The holy *Ghost* doth purposely obserue such a course, in an especiall consideration of our drowfie and secure condition : who (notwithstanding we doe dayly heare of the in-

Matth. 26. 41.
Ephes. 5. 14.
Zanchini, in
Ephes. 2. 2.
pag. 89.

2. Pet. 5. 8.

Omnis autem
vis unita, for-
tior est seipſa
disgregata. 1
Eccles. 4. 12.
Matth. 12. 25.

Ephes. 6. 12. 13.

exorable malice of *Satan* against vs) haue very great need to be awakened by the most terrible *meanes* that may be. And therefore the simple and *united* power of infernall spirits, is sometimes purposely put downe in the *singular number*: to teach vs therein, that howsoeuer the *seedes* of hell be many and infinite, their *power* notwithstanding is simply but *one* and the same, is vndertaken of all with *one onely consent*, yea, and that they doe all *ioyntly* combine themselves together in *one*, against euery of vs: for *one* and the selfesame *ende*, I meane, to effect our finall destruction. And that therefore we had the more need to be *sober* and *watch*: yea, and so much the rather to giue ouer our selues to *fasting* and *prayer*, by how much we know, that *euery united power is more forcible, then that which is disioyned in it selfe*. Againe, the power of infernall spirits is sometimes expressed in the *plurall number*, to teach vs the rather, how terrible it ought to be vnto euery of vs: not onely in consideration of the *common hatred of diuels* against vs all, but more especially in regard of their mighty *seuerall powers*: they being many and mightie among themselves, and euery waies readie at hand to assault vs in body & soule. In consideration whereof, the holy Ghost doth couertly teach vs how needfull it is for euery of vs to take to him selfe the whole armour of God: because, we wrestle not against flesh & bloud, but against principalities, against powers, against worldly gouernours, the princes (I meane) of the darkenes of this world, yea, & against spirituall wickednes in the aire, that is, quite ouer our heads, and thereby the more able, and more ready to hurt vs vnwares. By al the premisses then, you may plainly perceiue, that howsoeuer our Sauour doth say (*this kind goeth not forth*) he meaneth not by the words (*this kind*) to distinguish any *seuerall orders of diuels in hell*: neither yet, to teach vs any such needeles matters.

Exorcistes.

Whatsoeuer you say to the contrarie, very certaine I am, that there be distinct and *seuerall orders*: not only of Angels in heauen; but also of diuels in hell.

Physiologus.

Further distinctions then thoe we graunted before, namely, that of *Michael* and his Angels, and of the *diuell* and his Angels:

Angels: very certaine I am you shall neuer be able to proue in heauen or in hell. For first by auouching *seuerall orders of angels in heauen*, you doe therein directly oppose your selfe, not only vnto that *definition* which the Apostle maketh of Angels in the *Epistle to the Hebrewes*: but (which more is) euen vnto his *maine purpose* in that selfesame place. For first he defineth all *Angels* (howsoeuer called in *scripture*) to be none other but *ministring spirits*: that is, to be all of one and the selfesame condition in *nature* and *office*. Heb. 1.14.

Secondly his *maine purpose*, in so speaking of *Angels* there, is to aduance *Christ Iesus* farre aboue all *principalities* or *powers* whatsoeuer: & therefore if any *Archangell*, *Throne*, *Domination*, *power*, or any other name els that is named, were any greater then an *angel*: surely all that *disputation* of the Apostle were nothing worth. For how could it conclude the *excellency* of *Christ* aboue all *creatures*, because he is greater then *Angels*: if *Cherubim*, *Seruphim*, or any *Archangell* were also greater in dignitie then *Angels*? And therefore that the *Apostles reason* may (as it is) be strong and vnanswerable, we must confesse all *blessed spirits* (whatsoeuer they be) to be all but this, namely, *ministring spirits for all the Elect*. M. Dearing, in his 6 Reading. Heb. 1.14. f. 95.

Moreouer, by auouching for certaine, some *seuerall orders* also among *spirits* or *diuels* in hell: you doe therein bewray your intolerable pride to all the world. For if *Moses* (knowing by inspiration the *originall* of the world how it was) had it not yet reuealed vnto him, what to write of *angels* or *diuels*: if *Stephen* who saw the *heauens open*, yet saw not these supposed *seuerall orders of angels* or *diuels*: if *Paul*, who was taken up into the *third heauen*, saw notwithstanding so little concerning such *seuerall orders of angels* or *diuels*, that whosoever will auouch to curioulie thereof, he saith, *they be pufte vp with a fleshlie minde, to speake of things which they neuer saw*: brieflie, if *Iohn* in all his *reuelations* had no such knowledge reuealed concerning the *seuerall orders of spirits* or *diuels*: who then is *Exorcistes*, or what is his *parentage*, that hee dare so prouddie determine such *certeintie* of things vncertaine; or that we should once beleue him in that, wherein I am certaine he beleeueth not himselfe? For this we hold an *infallible truth*, that the *seuerall names* which are giuen to *angels* or *spirits*, they were purposedlie giuen them for our better vnderstanding Gen. 1.1. &c. Moses par reuelation Scriuist de la origine mundi. Act. 7.56. 2. Cor. 12.24. Col. 2.18. Reuel. 1.10.19. Hyperius, in method. theolog. lib. 2. pag. 301.

Eph. I. 21.

Aug. in Enchir.
ad Laurenti-
um. cap. 19.
Item, ad Orosi-
um, contra Pris-
cil. & Orige-
nistas.

D. Doctrine,
pag. 53.

D. Doctrine.
pag. 49.
D. Doctrine,
pag. 50. 51.

standing of the vnspeakeable power of God in their seuerall ministeries: and not to haue vs so precisely determine of anie their seuerall orders. And this is most cleere in Paule himselve, who when hee had reckoned vp principalities, thrones, dominions and powers, hee addeth: and euery name that is named in this world, or in the world to come. A cleare sentence of his own modestie, in confessing an holy ignorance concerning the seuerall orders of angels or diuels: and such as should moue vs in all holie sobrietie, to say with Augustine.

The difference of these seuerall degrees I confesse I know not: if any man will say that hee knoweth it, let him speake: but let him proue what he speaketh. Seeing therefore Exorcistes you doe vaunt it so brauely, of your certaine knowledge concerning the seuerall orders of spirits and diuels, doe proue directlie vnto vs, that of infernall spirits some are greater or lesse then other in princely prebeminence: or els doe now plainly confesse that Christ by these words (this kinde) doth but generallie vnderstand all Diuels whatsoever.

Exorcistes.

Oh then I perceiue you haue hitherto wholie mistaken my meaning. For Christ in saying (this kinde) doth not precisely distinguish spirits or diuels into seuerall officers, making some higher, and some lower in princely prebeminence among themselues: but teacheth vs rather, that among the sundrie sorts of vncleane spirits, some goe beyond others in malice and crueltie towards men, in subtiltie and iniquitie. And that therefore these are called (by our Sauour Christ) the worst kind of spirits: whereby they are distinguished and doe differ from others, which are lesse cruell and wicked.

Physiologus.

Oh then I also perceiue, that (howsoeuer your knowledge may be infinitely profound in comparison of others) your hap in disputing these parabables is too ouerthwart at this present. For the further you wade in the bottomles gulph of this new-found diuinitie, the deeper you diue your selfe ouer head and eares in all grosse and senseles absurdities. Before, you did only distinguish diuels into their seuerall sorts or orders: but (finding no fast footehold in those wandring vagaries) you would now difference them only in regard of their naturall qualities. Making of infernall spirits, some cruell, some kind, some good, some bad,

bad, some meeke, and some very malicious in comparifon of others. Thereby infinuating closely vnto vs, that some *Diuels* are but yet in declining, and not come to the full period of their fearefull *Apostacie* or falling from God. I euer did thinke till now, that all *Diuels* whatfoeuer, they had been equallie malicious, equallie enuious, equallie cruell, equallie ramping, and roaring like *Lions*, equallie compassing the world to worke our destruction: and that therefore, they are all purposely, and all iointly sayed to bee τὰ πνευματὰ τῆς πονηρίας, ἐν τοῖς ἐνοουμένοις: that is, *spirituall wickednesses* aboue in the aire. Marke I beseech you the *Apostle*, he calleth them *spirituall wickednesses* in the plurall number, to signifie vnto vs, that euery *Diuell* seuerally hath complete in that his spirituall nature, the fulnes of *spirituall wickednes*. Howbeit, your mind (it should seeme) was musing vpon the gentle departure of *Midlecutb* and his courteous companions: and that was some cause why you put downe at vnwares such palpable, grosse, and ridiculous fooleries. For surely, had you only but thought vpon *Sommers* his knauish *diuell* (for so it pleaseth your selfe to accompt him) you would neuer haue dreamed of any such kinde or courteous *Diuels*, as you tell vs of here. Notwithstanding (sith you are now anatomizing the nature of *Diuels*) do shew vs I pray you, among whether of those your two contrary ranckes of infernall spirits, we may boldly raunge *Diuell Ascalon* the *Iester of Hell*? It may be, you will haue him to make vp a full confort among those your muscally *Lancashire spirits*, who were giuen (for the most part) to singing and dauncing, to gibing and iesting, and so keepe a seemely decorum in those your seuerall orders of *Diuels*. As for *Roofye*, your old acquaintance, we see not as yet how we may possiblie make of him either flesh or fish: for, he hath only (you say) the appellation name of all *Diuels* whatfoeuer: and by reason thereof, he may boldly partake with the *Diuels* of euery kinde, whether cruell or courteous. But fie, fie *Exorcistes*, are you not euen grossely ashamed, thus triflingly to delude your poore ignorant *Readers*, in making them belecue the Crowe is white, I meane, in bearing them thus boldlie in hand that all *Diuels* whatfoeuer, are euen such as your selfe do deuise them to be? Yea, and this also without due regard of God, of Religion, of reason, of common sense, and all honest humanitie. I haue the more carefulle and more earnestlie labored this point, because (vnder the

Ephes. 6. 12.

Zanchius, in

Ephes. 6. 12.

pag. 499.

H. Discouerie,

lib. 5. cap. 7.

pag. 380.

H. Discouerie,

lib. 4. cap. 2.

pag. 227.

H. Discouerie,

of M. Brofser.

pag. 28.

D. 2. Narration,

pa. 3. & 5. & 8.

H. Discouerie,

lib. 5. cap. 7.

pag. 380.

D. Doctrine,
pag. 52.

the cunning pretence thereof) you do cunninglie go about to establish your *new-found ordinance* of *fasting* and *prayer* in the powerfull expelling of *Diuels*. For, vnlesse you be able (by one meanes or other) to finde vs forth some such comber some kind of *Diuels*, as the *Apostles* of *Christ* (by all their *miraculous fauh*) were vnable to expell without *fasting* and *prayer* annexed therewith: that speech of *Christ* concerning *prayer* and *fasting* (you did plainely perceiue, and do elsewhere confesse) it must needs haue a peculiar relation to the *Apostles* themselues. This you cannot but see, and in consideration hereof, you doe purposely keepe this comber some coyle about the *distinction* of *Diuels*. Howbeit, the very matter of your charge being but *gunpowder* and *pisse*, the vntimely discharge of your *bellowing Cannon* hath procured more stinke to your cause, then stirre to your aduersarie. For, in laboring to build your *new-found Ordinance*, vpon this so sandie and fraile a foundation, the fall (you see plainely) is so much the forer, and your losse groweth greater by many degrees. Notwithstanding, be it supposed that *Christ* (in those words) doth put downe (in deede) some such *seuerall orders* of *Diuels* as haplie you dreame of, yet then are you neuer the neerer your purpose. For, let maister *Orthodoxus* now heare, how you may possible conclude from thence any such an *established ordinance* for the perpetuall expelling of *Spirits* and *Diuels*, as you would beare vs in hand?

Exorcistes.

D. Doctrine,
pag. 50.

Why fir? that very text it selfe doth intimate these foure things vnto vs. *First*, that there are *two kinds* of *Diuels*, the one lesse, the other more mightie, cruell, subtile and more wicked. *Secondly*, that the *former kind* are more easily cast out of man; the other, with greater difficultie. *Thirdly*, that the *Child* was possesst with one of the *second kinde*. *Fourthly*, that thence partly it was, that the *Disciples* had not driuen him forth frō the *childe*.

Physiologus.

Here we may see skill with a witnes. The vnlearned no doubt (wanting arte to *analyze the scriptures*) may here learne the trade to be butcher a text at the least, yea, and how to quarter it forth both for the seller his best aduantage, and according to the compasse of the buyer his purse. Notwithstanding, whether any of those your foure intimations are intimated trulie vnto vs from the true naturall scope of that text: let the skilfull Artists determine

determine betweene vs. As for those your *two kinds of Diuels*, you haue sufficiently heard before. Your other *three intimations*, wee leaue them to such fillie poore senseles soules, as desire (by their sond intertainement) to intimate their owne and your follie to all the world. In the meane time, let maister *Orthodoxus* now heare how either all, or any one of those your *fillie intimations*, may soundly intimate your supposed perpetual ordinance of prayer and fasting?

Exorcistes.

They intimate the same very fillie vnto vs. For sith there be *D. Doctrins*, (in deede) such *seuerall sorts of Diuels* as hath beene declared, *pag. 50.* and that thence also it was, why the *Disciples* could not driue forth the *Diuell* from that *child*, our sauour *Christ* was necessarily constrained to establish such an ordinance, as should effectually do it for euer.

Orthodoxus.

But if there be no such *seuerall orders of Diuels* as we haue fullie declared before, then (by your owne reason) there needs no establishment of any such supposed *perpetuall ordinance*. Besides that, maister *Darel*, he tels vs directly, that the *Disciples* *D. Doctrins*, *pag. 47.* *faith* was fullie sufficient to effect it before, if he were but a *Diuell*: and was their said *faith* vnable to deale with that *Diuell*? That *Diuell* (it should seeme) was not the *Diuell* himselfe, but rather the *Diuell his Dame*: and therefore it was, that the *Disciples* could not possiblie preuaile: for one *shee Diuell* (as some *old wines* affirme) is farre worse to encounter withal, then foure and twentie *hee Diuels* besides. Howbeit, perceiue you not *Exorcistes* how dangerouslie you derogate from the foreseeing wisdom of *Iesus Christ*: who hauing giuen his *Disciples* an *extraordinarie faith* which could not preuaile with *euery kind of Diuell*, was now (as you say) enforced vpon better deliberation, to establish such a *powerfull ordinance*, as should be able for euer to strike it dead? Briefely, if these your *foure intimations* (pretended perforce from that portion of scripture, with that your newfound ordinance of fasting and prayer enforced from thence) be currant in euery condition: maister *Darell* doth *D. Doctrins*, *pag. 52.* tell you it must necessarily follow, that then the *Apostles* themselves should haue fasted and prayed, because either it must then haue been, that there was a *kind of Spirit*, which (for all the power the *Apostles receyued*) could not possiblie be expelled by

by them except (besides their said *miraculous power*) they had vsed the *meanes* of *prayer* and *fasting*, which is directly against the *scripture* as we haue heard before: or, that the *Apostles* *weake faith* should (at the least) haue beene helped by *prayer* and *fasting*, that so they might haue expelled the *spirit*, all which (sayth he) could not possiblie be.

Exorcistes.

D. Doctrine,
pag. 52.

Let maister *Darel* prate what he please, the *interpretation* I gaue is sound and good, and therefore it ought to be receiued.

Orthodoxus.

He is a wise man no doubt, who certainly knowes what *interpretation* you giue: because (whatsoeuer you pretend) you hold nothing for certaine. Howbeit, if you meane that *interpretation* of yours, which properly respecteth those your *four* *intimations* reported euen now: then surely there is small soundnes therein, and therefore no reason your said *interpretation* should be receyued for current, but very great reason to account maister *Darel* and your selfe a couple of *pratling companions*.

Exorcistes.

D. Doctrine,
pag. 52.

Howsoeuer you imagine the contrarie, I see not what should hinder any from receyuing my said *interpretation*: sith the very *occasion*, *coherence*, *text*, and *letter* of that *scripture* make all and euery of them for it: and for that also the same is nothing against the *analogie of faith*.

Orthodoxus.

D. Doctrine,
pag. 44.

How fitlie the *occasion*, *coherence*, and *text* it selfe doe tend to the timely support of that your supposed *interpretation*, hath bin fullie shewed before. What concord it hath with the *analogie of faith*, is further then may be perceiued as yet: and much more then M. *Darel* himselfe dare freely acknowledge. For he tels vs els where, that there is no *scripture* besides, to help in this case: and then how should it possiblie accord with the *analogie of faith*?

Exorcistes.

D. Doctrine,
pag. 52.

Why sir, what impietie or what great absurditie is it to hold, that *prayer* and *fasting* is an *ordinary meanes* establisht by *Christ* for the powerful expelling of *diuels*? Or what danger may possiblie befall the *Church of God*, by imbracing the same for a *truth*, it being so indeed? And this is all the cuill fruit

fruit you can gather from that my former exposition.

Orthodoxus.

You demaunde what *impietie*, *absurditie*, or *daunger* doe follow your said *exposition*: I am content to giue you some inckling thereof.

First, it is *impietie* to auouch any thing for *truth*, which is not a *truth*: or to father a lie vpon *Christ*, and so to hold the *Rom. 1. 18.* *truth in vnrightheousnes*. It is *impietie* to put vpon the pure *Sponse of Christ*, the besmearing brand of that *antichristian* *2. Thes. 2. 9. 10.* *strumpet*; to whome alone is *giuen power to worke lying signes and wonders in all deceiueablenesse of vnrightheousnesse*: and so make her (saith *M. Darel*) to boast or bragge that she hath in her eare the *marke of a Rogue*, or that shee is *burnt in the hand* *D. Doctrine, pag. 74.* *like a theefe*. For as these (saith he) are the *infallible markes of rogues and theenes*: so surely, the miraculous expelling of *diuels by papists* and others in these dayes of the *Gospell*, it is the vndoubted true *ensigne, badge or cognizance of antichrist*. It is *impietie* to affirme that *fasting and prayer (ex opere operato)* may possiblie effect such a worke: and so to iumpe with trayterous *Stapleton* and with *Thyreus the Iesuite*. It is *impietie* to prophane the holy exercise of *prayer and fasting*, by such preposterous practises: without any warrant at al from the word. It is *impietie* to draw *prayer and fasting* from their *Theod. Beza, in 1. Cor. 7. 5.* *peculiar and proper appointed ends*, namely, from being *Moses Pella-cher, in Matth. 17. 21.* *but proppes and helpes for the onlie support of our feeble faith in the promises of God*: and to make them the only *sole meanes* for the powerfull expelling of *diuels* without any *faith at al*. Yea, and euen such a *meanes* forsooth, as may (saith *M. Darel*) enable a *reprobate* to effect such a worke. Loe, these are the *seuerall impieties* which doe necessarilie succcede your *sensles exposition*: and yet you aske what *impieties* would follow thereof. *D. Doctrine, pag. 106.*

Now next for *absurdities*. It is too *absurde* to auouch that *fasting* is more effectuall and more powerfull for the expelling of *spirits and diuels*; then is *prayer* it selfe. It is *absurde* to make *sole prayer*, but a *practicall meanes* to proue experiments by. It is *absurd* to make *fasting* the subsequent of *Theod. Beza, in 1. Cor. 7. 5.* *prayer*: whereas it should (indeed) be a *precedent exercise*, or rather an *ordinarie preparation* thereunto. It is *absurde* to establish a *trade* without a *tuition*: or to prescribe a *medicine* where

where there is no *maladie* at all. Loe, these and such other *absurdities* doe necessarilie succeed your senseles exposition of Math. 17. vers. 21. and yet you enquire *what absurdities* may possible succeed the same.

Ephes. 6. 12.

Now next shall be handled succinctlie the *daungers* also thereof: which are both manie, and these also most mightie. For first it cannot but be fearefullie dangerous, that the Church should be brought to imbrace for *infallible truth*; that which cannot possible be proued a *truth*. Againe, it is vndoubtedly dangerous for the Church, by this *meanes* to consort her selfe with her *enimy*, especially in such grosse and erroneous *opinions*. To practise prayer and fasting, as a perpetual ordinance establisht by *Christ* for the powerful expelling of *diuels*: hauing no one warrant in the word for the same. To be made carelesse of the true spirituall armour against *Satan* in deed: by buzzing secretlie into her eares, that which is not her armour appointed by *God*. Loe, these are some of those palpable *impieties, absurdities*, and *daungers* which must necessarilie succeed your said exposition: and yet you are not ashamed to enquire *what impieties, absurdities*, or *daungers* may possible follow thereof.

Rom. 6. 21.

These and such like, they are the supposed good fruites which grow vp, and may possible be gathered from your former most fruitles exposition, concerning that portion of scripture. As for the *euill fruits* you enquire after, therein you are sufficiently able to resolute your selfe. For what fruit may you haue of that whereof you are now so filthy as ashamed, that you dare not shew forth your face as in former times?

Exorcistes.

Sir, I would you knew it, I am nothing ashamed of that infallible truth which I teach.

Orthodoxus.

Pro. 23. 23.

Tertul. in Apologetic.

If you blush not for very shame at so grosse an exposition: the lesse is your glorie, and the greater your confusion no doubt. For who (but an impudent person) would not be highlie ashamed of the ignorance of his owne soule? Howbeit, if (in very deed) you be not ashamed thereof from your heart: why then doe you thus hide your head in a corner? Truth (you know) she seeketh no corners: neyther feareth she more in her heart, then to be hid from the eyes of the world.

Exorcistes.

Exorcistes.

I forsake not the *truth* it selfe be you sure: I onely but flee those *fierie trials* which so fiercely doe follow the *truth*. Neither take I this course, without the warrant of *Christ*: who *Matth. 10. 23.* *wills me (when I am persecuted in one Citie) to flee into another.*

Orthodoxus.

Alas poore pitiful *cause*, what hard hap hadst thou to put thy selfe vnder the *protection* of so cowardly a *Patrone*, as onely but braues it in words; without either beating once back, or bearing off the blowes, which daily befall thy *untimelie birth*! Howbeit, you doe blasphemously belie our *Sauour Christ*, in saying that hee should approue of your cowardlie flight from *citie to citie*. For the flight which *Christ* warranteth there, is y^e wherein only *your person* (not your *profession*) is hotlie pursued by persecuting *Tyrants*. You are not pursued with any purposed hurt to your person: but onely with a prouident respect to those your *preposterous practises*, which your selfe (hauing preposterously set first on foote) doe now (by this your cowardly cariage) euen purposely betray in the open field.

Besides that, howsoeuer your *flight* might bee warranted lawfull before the *challenged combat*, yet being once purposely billed forth for the battell, and your owne selfe vnder-taking the *ground-Captaine* his charge in this singular skirmish, you haue from hence-foorth no more warrant to flee the very forefront of the field, then hath the apprehended offender to breake out of prison.

Notwithstanding, let vs set these things aside for the present, and doe shew foorth vnto vs (I pray you) how (from that portion of *Scripture*) you may possibly conclude the timely *establishment* of that your supposed ordinance of *prayer and fasting*.

Exorcistes.

Why sir, he knoweth nothing at all in the holie things, *D. Doctrine*, who vnderstandeth not this: namely, first if any bee now *pag. 52.* possesse, and by *prayer* preuaile not; then *prayer* and *fasting* together must forthwith be vsed. Secondly, that *prayer* and *fasting* (being so vsed) will certainly prosper: either to the present removing, or to the powerfull *sanctifying* of the said iudgement at least.

Orthodoxus.

D. Doctrine,
pag. 43.

If that man, who vnderstands not the *profunditie* of these *new-found mysteries*, knoweth nothing at all in holie things: then surely I for mine owne part must freely confesse, that hitherto I haue knowne nothing at all concerning that *mysticall way*. Yea and (which more is) this your pretended great knowledge therein, it is (I verely belecue) but a *presumptuous knowledge*, hauing in it no soundnes of knowledge at all. For who euer taught you as yet, or from what *spirituall fountaine* can you possible conuey such a *profunditie of sacred knowledge*, as may warrant vs to vndertake, first an *experimentall practise of prayer alone*: and then next (if this course preuaile not at all) to vse *prayer and fasting together*, for a more speedie dispatch of the busines? What may wee imagine hath taught you these *different and variable practises*: but only a certaine secret feare of being taken tardie at vnwares, in those your *different and variable courses*, concerning the supposed expelling of *Spirits and Diuels*?

Notwithstanding, let it be graunted to bee so as you say, how proues this the matter in question: namely, that *prayer and fasting is an ordinance establisht by Christ, for the perpetuall expelling of Diuels*?

D. Doctrine,
pag. 43.
*Quantum minus
satus ab illo?*

Moreouer, whereas you confidently auouch, that this your *new-found ordinance* (being rightly obserued of those your pretended *Demoniacs*) it will vndoubtedly prosper, either to the *remouing* or *sanctifying* of the iudgement at least: doe tell vs (I pray you) how it comes to passe, that this your said *ordinance* should now (at this present) enioy but a *doubtfull prosperitie*, the prosperitie thereof being (in *Sommers* and some of the rest) so certaine before, as you purposely vsed the same to make *sure worke at the first*? Here is a strange *metamorphosis*, and mightie alteration: yea, a sudden exchange from that in former times.

But how doe you certainly know, that *prayer and fasting* (being so vsed) will certainly prosper, either to the *remouing* or *sanctifying* of the iudgement at least?

Exorcistes.

D. Doctrine,
pag. 52.
Gen. 20. 11.

I proue it from former *experience* thus. The same prospered so farre forth by the practise of *Abraham*, as it opened the *wombes of all the women in Abimelech his house*.

Againe,

Againe, it so prospered by the *Israelites practise*, as that *Judg. 20. 23.* thereby they *conquered and killed the Beniamites*. And therefore the same so obserued of vs, will likewise prosper in this speciall busines.

Orthodoxus.

Examples may serue very fitly, to illustrate a point of doctrine proued before : but they suffice not of themselues to proue any matter in question.

Besides that, you doe grossely forget your selfe, and ouer-
rashly auouch you care not what. For, did *Abrahams prayer* *Gen. 20. 17.*
get *Abimelechs women with child* : or the *Israelites fasting con-* *Judg. 20. 35.*
quer the Beniamites ? I was euer perswaded till now, that the
act of generation had effected the one : and the *men of warre*
had accomplit the other.

Exorcistes.

Very true. Howbeit, by prayer and fasting those selfesame
meanes were sanctified, for the powerfull effecting of those
speciall workes.

Orthodoxus.

Then their prayer and fasting were not the *meanes* it selfe
which effected those *workes* : but onely a spirituall exercise, to
sanctifie the *meanes* themselues which were to effect the same.
And so by consequence, prayer and fasting, they are not the
sole *meanes* that driues forth a diuell : but they are rather a
spirituall exercise, to sanctifie and strengthen the *meanes* in
deed that must doe it, namely the *miraculous faith*. Which
said *faith* being then ouer sluggish and weake in the *Apo-*
stles themselues : should necessarily haue been stirred vp,
and supported thereby.

So then those words of *Christ*, they implic no *established*
ordinance for the perpetuall expelling of diuels : but doe on-
ly import a speciall *meanes* for the timely confirmation of
the *Apostles faith*. And therefore, this which you hitherto
speake will neuer endure the hammering, for that which
you purpose.

Exorcistes.

Why sir, I vsed that selfe same *meanes* to Katherine Wright, D.Doctrine,
to Tho. Darling, to W. Sommers, to the seuen in Lancashire, pag. 53.
and preuailed thereby : why therefore may I not now as
safely say, that prayer and fasting was the sole and only *meanes*

2. Cor. 9. 2.

of expelling *Satan* in euery of these: as the *Physition*, applying a *naturall medicine* for the cure of a *naturall maladie*, (that same *medicine* hauing prospered also in the timely recovery of sundry diseased parties before) may boldly auouch, that that his said *medicine* was the *onely meanes* of curing those parties diseased? If *Paul* did iustly make the *Corinthians* conuersion, the vndoubted true seale of his *Apostleship*: why may not my selfe with like boldnesse, propound my *seuerall dispossessions*, as a full confirmation of this established ordinance?

Orthodoxus.

The *Physition* who cureth naturall diseases, he cures them not (I hope) by sole prayer and fasting, but by meere *naturall medicines*; as by the naturall remedies appointed of God for that purpose. Although yet, I denie not, but that earnest prayer before, is a warranted *spirituall exercise* to sanctifie the *medicine* it selfe; and to make it (by the good blessing of God) become much more effectually in working the cure. Howbeit possession of diuels, the same (I am certaine) is no *naturall maladie*: neither yet are prayer and fasting any *naturall medicine* to cure the same. And therefore, euen as prayer it selfe cannot possibly cure, but serueth onely to sanctifie that naturall *medicine*, which must helpe the *naturall malady*: so surely, prayer of it selfe cannot possibly dispossesse any man of the diuell, but is onely a *spirituall exercise*, to stir vp and to strengthen that *spirituall meanes* which must doe it in deed, I meane, the *miraculous faith*. And so by consequence, sole prayer and fasting alone, they are no *ordinarie meanes* established by *Christ* for the perpetuall expelling of spirits and diuels.

2. Cor. 9. 2.

Besides that, howsoeuer the *Apostle Paul* might iustly challenge the *Corinthians* as his peculiar seale, and call them the proper defence of his *Apostleship*, because they themselues (by meanes of his powerfull preaching) were soundly conuerted vnto the faith, and the authoritie of his *Apostleship* more authentically sealed vp and confirmed: yet, the falsely pretended cures of those your supposed patients (being in very deed but counterfeite seales) they cannot possibly seale vp your *Exorcists* calling; nor be any other in effect, but counterfeite confirmations of your falsely pretended ordinance,

dinance, and so by consequence, they proue you to be but a counterfeite Exorcist. For we haue euer denied, and your selfe haue not hitherto proued any such certaine ordinance established by Christ.

Exorcistes.

Well, be it admitted, that neither those words of Christ, *D. Doctrine,* nor any one Scripture else doe purposely institute praier and *pag. 54.* fasting an established ordinance, for the perpetuall expelling of diuels: yet notwithstanding, the same may well be, and is also in deed, a meanes ordeined by God himselfe to that same end.

Orthodoxus.

Are you fled on the sodaine, from this your newe found established ordinance of prayer and fasting, for the powerfull expelling of spirits and diuels; and doe now make them but onely a meanes thereunto ordeined of God? I perceiue you are to too afraid to carrie ouer long in a squatte: the following crie of the Hounds is so hotte in your eares. But goe to, how are you certainly sure, that praier and fasting is a meanes ordeined by God himselfe: to that selfe same end?

Exorcistes.

I am not simplicly fled from the ordinance it selfe; but here- *D. Doctrine,* in doe make it more apparantly euident, that albeit prayer *pag. 54.* and fasting be not reuealed, yet are they vndoubtedly a secret ordinance of God at the least, to that selfe same end. For euen as this, or that medicine, applyed by the Phisition or Chirurgicalian, to this or that maladie, and healing the same in fundrie Patients, may (by experience) be knowne to be a medicine secretly ordeined of God to such an end, though no such particular medicine be thereunto expressely mentioned in sacred Scripture: so surely, prayer and fasting being rightly vsed, and preuailing with many from time to time in the powerfull expelling of diuels; who seeth not now but that the said exercise of prayer and fasting, is a certaine secret meanes ordeined of God to that selfe same end, though there were (in the Canonickall Scriptures) no one mention at all of any such ordinance?

Orthodoxus.

You flee (I perceiue) from one starting hole to another, as a man almost spent, or in much feare at the least of being ferretted forth. For here now (as before in possessions) you are driuen to

Bellarmin. de
scriptur. lib. 4.
cap. 2.

your *popish distinction of written and unwritten ordinances*. And thus (by laboring very egerly to shunne the *sands of suspicion* concerning a supposed confederacie with *Sommers* his coufoning courtes) you run your selfe desperately vpon the dangerous *rocks of discredit*, concerning your iumping with *Papists* in their *popish* opinions. For, (by this your *blind distinction of ordinances unwritten and written*) you do very plainly demonstrate your selfe to be a *chicken of father Bellarmines hatching*, who (elsewhere no lesse fondly then your selfe here very foolishly) distinguisheth the word of God, into *verbum scriptum* and *verbum non scriptum*, into the word *written* & the word *unwritten*. By which your cunning sleights of *legerdemaine*, you do very cunningly endeuour to foist in (vnderhand) whatsoeuer grosse fooleries or fond conceits your owne priuate phantasies shall fondly affect. And therefore it shall not be greatly amisse, if you ioynly together receiue your answeres, first, from the *written word* it selfe, and then next from your holie fathers decrees, vnder whose *trayterous ensigne* you ioynly skirmish in this so speciall a combate.

Isa. 8. 20.

First therefore (from the *written word* it selfe) we will finally squash your fond *distinction* thus. If the *Prophet Isaiah* reduceth the aduersaries of truth whatsoeuer to the *lawe and the testimonie*, telling them farther, that if they speake not according to this word, it is because there is in them no sacred truth: then surely, father Bellarmine and your selfe (labouring thus lewdlie to foyle in such your *unwritten fooleries*, as are not according to the law and the testimonie reuealed at large in the *written word*) you do plainly declare, that you are now necessarily driuen to these indirect dealings, because there is in you no truth at all.

Ioh. 5. 39.
Act. 17. 11.

Againe, if *Christ* commaundeth his aduersaries to search the *scriptures*, because in them they thinke to haue eternall life, telling them withall, that they are those which testifie truly of him: then no doubt, he doth purposely retraineth them all from enquiring after any *unwritten verities*, because such do neither testifie of him, nor may possible afford any sound euidence at all to eternall life.

2. Tim. 3. 15.
16. 17.

Againe, if the holie *scriptures* (the word *written* I meane) are (of themselues) sufficiently able not only to make men wise to saluation, but (which more is) were purposely giuen of God, as the only profitable directions and rules for teaching, improving,

uing, correcting and instructing in righteousness, to make the man of God very absolute to every good worke. If the *written word* I say, be fully sufficient to worke these effects; then surely those your supposed *unwritten ordinances* are meere superfluous. For, what may more be required from the *written word* concerning the *Churches* good in this present life, then to make the good *Minister* an absolute man of God, and the *christian hearer* a saved creature? But both these effects (sayth the *blessed Apostle*) are sufficiently attained vnto by the *written word*: and therefore that *unwritten word* which *father Bellarmine* and you so fondly dreame after, is meere superfluous, and doth nothing else (in effect) but defile the flesh, and deceiue your owne soules.

D. Willet. in
Tetrastylon
Papismi.
part. 3. pag. 146

Now next we will likewise lay open your dottages concerning this your supposed *unwritten word*, from your holie father his authenticall Canons thus. *Si solus Christus audiendus est, non debemus attendere quid aliquis ante nos faciendum putauerit: sed quid (qui ante omnes est) Christus prior fecerit.* That is: If *Christ* only be to be heard, we are not to respect what any one else hath or shall thinke meete to be done; but what *Christ* (who was before all) hath first done himselfe. Now then, if *Christ alone* must be heard, whose voyce is onely knowen in the *scriptures*, I meane in the *written word*: then surely your *unwritten word*, and whatsoeuer ordinance else is not apparantly extant in *scripture*, nor may (by necessary consequence) be soundly collected from thence, the same is meere superfluous. So then, this your *exorbitant distinction* of *written* and *unwritten ordinances*, it may not possiblie be made to support the importable burden of that your supposed *established ordinance of prayer and fasting*, for the perpetuall expelling of *Spirits* and *Diuels*: but it fallies flat (you see) to the ground.

Besides that we haue euer denied, and your selfe shall neuer be able to proue, that *sole prayer and fasting* is either a *written*, or *unwritten ordinance*, for the powerfull expelling of *Spirits* and *Diuels*. And (which more is) this your owne argument of *comparison*, it cutteth asunder the very throate of this your phantasticall opinion, as may plainly appeare by conferring each part of your *comparison* more fully together.

For, seeing you insist so much vpon *naturall infirmities*, and (by proportion thereof) would proue vnto vs the *supernatu-*

rall possession of *Spirits* and *Diuels*: this you know (in experience) that euey *naturall cure* is either *ordinarie* or *extraordinarie*. An *ordinarie cure* is that which in an *ordinarie course*, and by *ordinarie meanes* procureth an *ordinarie effect* in the *partie diseased*. Now in an *ordinarie cure* there must necessarily concur these following matters.

Namely, first, an *ordinarie naturall medicine* to effect the intended *cure*: as for example, *eye-bright* to cleere the dimmes of sight.

Secondly, a *secret operation of nature* must necessarily concur: with the *medicine* it selfe, to make it *naturallie forcible* for effecting the *cure*: otherwayes the *medicine* it selfe is vterly vnfruitfull.

Thirdly, there must be a *ministeriall hand* for the orderlie apprehending, and applying of that the *aforesaid medicine*.

Fourthly, there is also required in the *Phisition* himselfe the *theorie*, or knowledge of *natures operation*, to direct him aright in that selfesame busines.

Fifthly, there must be also an *ordinarie meanes* to inprint such a *theorie*, or knowledge in the *Phisitions brest*.

Lastly, the *habite* of this *theorie* or skill is that only, which imboldeneth and warranteth the *Phisition* himselfe in such an orderly practise.

Thus then you see that the *Phisition* his only knowledge concerning the *secret operation of nature*, is that which imboldeneth and guideth the hand it selfe, in an orderlie apprehending and applying of that selfesame *medicine* to such an effected *cure*. And the *cure* in such sort effected, it is without doubt an *ordinarie cure*, as hauing all things *ordinarily* concurring together in an *ordinarie course of nature*. Howbeit, if the *Phisition* should effect the said *cure* by *sole prayer* and *fasting* alone, without any such *naturall medicine*, or by a quite contrary meanes: namely, if he (together with *prayer* and *fasting*) should worke the sayd *cure* by the only applying of a *plaister of clay*, which *naturallie* hath in it selfe no *naturall disposition* at all for the orderlie effecting of any such worke, and wherein *nature* her selfe neither hath, nor *naturallie* can haue any such *secret operation* at all: then surely the *cure* it selfe (in such sort effected) it is vndoubtedlie *supernaturall*, *extraordinarie*, and meerely *miraculous*. By the premisses then you may plainly perceiue, what things (in a naturall

naturall disease) must necessarily concur, for the timely effecting of the *ordinarie cure* thereof: and therefore do tell me plainly, whether you make the *possession of Devils* a *disease* or not?

Exorcistes.

Yes sir, it is a *disease* as *ordinarie* as other diseases in men. *D. Doctrine,*

Orthodoxus.

pag. 29.

But whether is it a *naturall*: or *supernaturall disease*?

Exorcistes.

It is a *supernaturall disease* no doubt.

D. Doctrine,

Orthodoxus.

pag. 79.

And is not the *cure* thereof *eyther ordinarie*: or *extraordinarie* at least?

Exorcistes.

The *cure* thereof in *Christ* and his *Disciples* dayes, was *extraordinary* no doubt: but now in these dayes of the *Gospel*, it is altogether *ordinarie*. *D. Doctrine,*

pag. 29. 55.

Orthodoxus.

If an *ordinarie cure* (as you say) then must you be able to demonstrate vnto me; the *necessarie concurrence* of all the *precedent matters*, and so you say something vnto vs. My meaning is this, you must demonstrate vnto me: first an *ordinarie medicine* for that selfesame *cure*. Secondly, a *secret operation* of some other effectual power concurring therewith. Thirdly, a *ministeriall hand* to apprehend and applie that selfesame *medicine*. Fourthlie, a *theorie* or skill to direct the sayd hand. Fifthlie, a *meanes* to imprint that selfesame *theorie* in the *phisitions breast*. Lastlie, an *habite* of that selfesame skill to imbolden and warrant the *practise* thereof: and then the *cure* in such sort effected, is vndoubtedlie *ordinarie*.

Exorcistes.

Why sir? *prayer & fasting* is a *medicine* ordained by *Christ* to effect that *ordinarie cure*. *D. Doctrine,*

pag. 55.

Orthodoxus.

Haue *prayer* and *fasting* any such *energetical force* in themselves, as doth *naturallie* and directlie tend to the timely effecting of that selfesame *cure*: or doe they rather (*ex opere operato*) effect the said worke?

Exorcistes.

Neither of both. Although yet sole *prayier & fasting* do effect

fect the said worke, as wee see in experience: notwithstanding my selfe be vtterlie vnable to expresse the manner how it effecteth the same.

Orthodoxus.

I doe verilie belecue you in this. Howbeit, if *sole prayer* and *fasting* be able of it selfe to effect such a worke, without any the other precedent matters concurring therewith: then surely that *selfesame cure* (as we told you before in naturall diseases) it must needs be *extraordinarie*, and so (by consequence) a *miraculous cure* no doubt. Notwithstanding all this, the working of *miracles* (you say) it was ceased long since: and therefore also the *miraculous* expelling of *spirits* and *diuels*.

D. Doctrine,
pag. 63. 73.

D. Detection,
pag. 23. 25.

D. Doctrine,

pag. 79.

D. Detection,
pag. 41.

Besides that, you your owne selfe doe terme the *possession* of *diuels* a *supernaturall disease*. But *supernaturall diseases* doe necessarilie craue a *supernaturall manner of cure*; for nothing in an *orderly course of nature*, may possiblie cure a *supernaturall infirmitie*: and therefore that *selfesame pretended cure* of yours concerning *Sommers* (if euer the same was truely effected) it must needs be as *extraordinarie now*, as euer were any before: and so by consequence as *miraculous now*, as euer were any before, whatsoeuer you prate to the contrary, as in our tenth *Dialogue* is plainly declared.

Exorcistes.

Sir, I prate not at all, but doe aduisedlie report that infalible truth, whereof we haue the *examples*, the *practise*, and *counsell* of *fathers*: who generallie auouch the holie *exercise* of *prayer* and *fasting*, for the perpetuall expelling of *spirits* and *diuels*.

D. Doctrine.

pag. 55.

Origens in Math. 17.

Chrysostom. ad Rom. 12.

cap. 3.

Cyprian ad Demetrium.

lib. 1. pa. 3. 28.

Orthodoxus.

Your *Fathers* forsooth (being euery of them mute before, concerning the *essentia possession of diuels*) are here mustered afresh in one & the selfesame ranck, to support your idle conceit of an *ordinarie* dispossessing of *diuels* by *prayer* & *fasting*.

And herein (howsoeuer you wrest open their *mouthes*, to make them speake what you please) they speake nothing at all to your purpose in hand: my meaning is, they doe not concludently proue that Christ hath purposedlie established *prayer* and *fasting*, as an *ordinary* and *perpetuall meanes* for the powerfull expelling of *diuels*.

For

For first, howsoeuer you begin with *Origen*, he rather in-
nuateth simplie the supposed efficacie of *fasting* and *prayer*
in those your pretended admirable actions, then purposelie
put downe the practise thereof, as a perpetuall ordinance pe-
culiarlie and purposelie establisht by Christ, for the power-
full expelling of *spirits* and *diuels*.

Tertullian, he speaketh of many pretended deliuerances
from some supposed extraordinarie afflictions of *Satan*: but
sheweth not the manner how they were freed from thence.

Neyther had *Cyprian* (in those his pathetical perswasions)
any purpose at all, to put downe the pretended establish-
ment of that your conceited new ordinance, for the powerful
expelling of *spirits* and *diuels*: as may plainly appeare by
that authenticall *censure*, which *Iacobus Pameli* hath set
downe vpon that selfesame place of *Cyprian*, which your
selfe doth alleadge. Telling vs confidently that the *Exorcists*
office was not then of any vse in the Church: and giueth this
reason withall. *Nam, munus illud cum miraculorum dono con-
iunctum temporarium fuit.* For that office or function (being
conioyned with the gift of *miracles*) it was onelie a tempo-
rarie office. Yea, and (in an vtter detestation of this your
deluding conceit concerning the perpetuities thereof from
those your preposterous practises) a little after he saith: *that
the crafts and iuggling sleights of counterfeit Exorcists and con-
iuring Priests, they are (long since) apparantly euident: yea euen
to the very eyes of the blind.* By that then which is hitherto
spoken concerning your mustered *Fathers*, you may easilie
iudge the very iust length of all the others footings, concer-
ning especiallie their hoped releefe towards this your lan-
guishing ordinance. For whatsoeuer they may seeme (in
your sillie conceit) to set downe concerning some supposed
supplie for your fallie pretended ordinance, very certaine it
is, they doe not nor durst not anouch the pretended esta-
blishment of that selfesame supposed ordinance by Christ his
authoritie, as you very fondly imagine.

And as you are not herein assisted by any their determi-
nate or resolute iudgements: so neyther haue you their own
examples or practise to any such purpose: but onely their
bare reports concerning the *apocryphall practise* of some o-
thers conuersing among them.

Neyther

*Origen, in
Math. 17. 21.*

*Tertul. Apol.
ad Scapulam.
cap. 3.*

*Cyprian. ad
Demetrian.
traff. 1. pa. 328.*

*Iacobus Pame-
lius in Cypria-
num edit. vls.
pag. 254.*

*Chrys. som. 5.
de incompreh.
dei natura.
hom. 4.*

*Kemnitius de
sacramento or-
dinis.*

*Phil. Melanch.
lib. epistolarum.
Beza homil. 26.
in histor. pass.
edit. 2. pag. 656.*

*Vogel. in the-
saur. theologi-
co. pag. 986.*

*Daneus quest.
38. in Marcum.
Cassianus in loc.
com. li. 1. pag. 17.*

Neyther doe they once open their mouthes concerning any such established ordinance: only *Origen* (as we yeelded vnto you before) he speakes of *prayer* and *fasting* by way of aduise, all the rest (if they speake anie thing) they speake onlie of *prayer alone*, as of that which they deeme a notable exercise or fruit of faith.

Neyther doe any one of them all in any their published workes, write eyther of *sole prayer alone*, or of *prayer and fasting together*, as of a perpetuall ordinance established by *Christ* to any such purpose: onely they giue their aduise for the exercise of *prayer alone*, if any such supposed *occurent* should at any time befall the people of *God*.

Besides that, these your *produced Fathers* (not prouing before your priuate opinion concerning *essentiall possessions*) their now propounded speeches to proue your pretended *dispossessions* by *prayer* and *fasting* (as by a perpetuall ordinance established purposely by *Christ* himselfe to such speciall purpose) are meere vaine and superfluous.

Exorcistes.

The *Fathers* (you say) they onely but giue their aduise concerning such workes: would the *Fathers* presume to aduise vnto that (thinke you) whereof they had no warrant at all in the word?

Orthodoxus.

Yea, why not, they hauing especially the selfesame aduising course so authentically warranted to them, by good Master *Darels example*: who (without any warrant at all from the word, as he saith) presumes to giue the selfesame aduice concerning the cure of parties bewitched.

D. Doctrine.
pag. 64.

Numb. 23. 19.
Rom. 9. 19.
Iam. 1. 17.

D. Doctrine,
pag. 59.

Howbeit, if either those *fathers*, or you your selfe were possible able to proue *prayer* and *fasting* such a perpetuall ordinance established by *Christ*, as you fallibly pretend: then surely (albeit they gaue no such aduice at all) the same supposed ordinance (being at any time orderly vsed) should bee euer effectuall. For who may bee able to alter the certaine appointment of *God*: or possibly withstand his absolute will, concerning the purposed efficacie of any his established ordinances? Otherwise (saith good Master *Darell*) the Lord should haue instituted something in vaine, a medicine for the curing of that selfesame disease which neuer can bee: or if happily

happily it so fell forth that any were sick thereof, yet should not the *medicine* it selfe be of that powerfull efficacie, which is by your selfe pretended.

Exorcistes.

That followeth not : because the *meanes* which God him-
selfe hath appointed to some *certaine end*, doe not alwaies
prosper thereunto. D. Doctrine, pag. 58.

Orthodoxus.

It may follow very fitly, for any thing hitherto heard: yea,
and it is impious, and to too absurd (saith good Master Da-
rell) for any to affirme the contrarie. Besides that, the *meanes*
which God himselfe appointeth to some *certaine end*, it shall
and doth euermore prosper to that selfesame *end*, whereunto
it is appointed of God : though we perceiue not the *manner*
how, nor yet know the *period of time* when the same is effe-
ctuell. D. Doctrine, pag. 59.

Exorcistes.

But we see it eftsoones to be otherwise in *preaching*, in *fee-*
ding, and *plowing*, which the Lord hath appointed for the *con-*
uersion of sinners, for the *sustentation of nature*, and for the *en-*
crease of fruites : all which (notwithstanding the Lord his ap-
pointment) are eftsoones ineffectuell. D. Doctrine, pag. 58.

Orthodoxus.

You prate herein you know not, or care not what at the
least. For if the Lord hath certainly appointed *preaching*, *fee-*
ding, and *plowing* for those the forenamed *ends*: they shall vn-
doubtedly accomplish *those ends*, notwithstanding any sup-
posed *occurrent* whatsoever. As for example, the Lord hath
appointed the *preaching* of the Gospel to be *either a saunour of*
life vnto life, or a saunour of death vnto death : and therefore the
said *preaching* of the Gospel it shall certainly prosper, and
haue it vndoubted effect concerning *life*, or *death* at the
least. 2. Cor. 2. 16.
1sa. 55. 10.
1sa. 6. 9. 10. 11.

For first, it shall be euermore effectuell concerning the
worke of saluation in all the *elect* enioying the same : howfoe-
uer your selfe imagine the contrarie. First, because so many
as are certainly *ordained to life*, shall thereby bee conuerted,
and brought in time to a *sauiug faith*. Act. 13. 48.
Rom. 10. 16.
Gal. 4. 19.
Ioh. 3. 8.

Secondly, the very *period of time* concerning their said *con-*
uersion, is vtterly vnkowne to all, yea euen to the conuerted
himselfe: Act. 1. 7.
Rom. 10. 20.
and 11. 33.

himselfe : who knoweth no more the certaine time of his spirituall regeneration, then the naturall man knoweth the certaine season of his naturall conception; though they haue both in time an experimentall knowledge that they were certainlie begotten in time.

Ephes. 3. 16.
1. Pet. 2. 2.

Thirdly, their said *conuerſion* is continually encreasing and growing thereby; though wee cannot poſſibly diſcerne the manner of that ſelfeſame encrease, no more then wee may poſſibly diſcerne the growing of grasse, albeit we should daily stand staring and gazing upon it.

Act. 2. 36. 37.
Rom. 7. 21. 22.
23.

Fourthly, euen then also when we imagine their said *conuerſion* to prosper the least, or is resisted the most; it doth eftswoones prosper the best.

2. Cor. 4. 4.
1. Pet. 2. 8.
Luk. 4. 18.
Act. 26. 16, 17.
18.

Lastly, the said *preaching* of the Gospel, it shall be (from time to time) as effectuell in euery respect, for the *elects conuerſion*, as for the *reprobates certaine conuiction*: but the same is euermore an effectuell meanes which maketh the wicked to stumble, and therefore effectuell to raise vp the elect in Ieſus Chriſt.

Pſalm. 105. 40.
and 107. 9.
2. King. 19. 8.
Pſal. 78. 30. 31.
and 105. 16.
and 106. 16.

Now next for the *uſage of meates and drinckes*, they (in like manner) are euermore effectuell either to *nouriſh*, or to *annoy* the bodies of men at the least: which are the two certaine ends, whereunto they are certainly appointed of God. For as men at ſometimes doe feed very moderately, and are much refreshed thereby, becauſe the Lord ſo appointed the ſame: ſo ſurely at ſometimes againe, euen when they are eating, and while the meate is ſtill in their mouthes, the wrath of God falleth very fearfully vpon them.

Gen. 26. 12.
Pſal. 107. 34.

Laſtly, for *plowing and ſowing*, very certaine it is the ſame ſhall euermore effectually prosper, in procuring abundance or barrennes vpon the ground at the least: which are the two certaine ends whereunto they are certainly appointed of God. For howſoeuer we may (by the ſecret operation of God) beholde in Iſaack his rillage the bleſſing of abundance: yet ſometimes againe, the Lord maketh the fruitfulleſt land to become very barren, becauſe of the wickedneſſe of ſuch as dwell therein.

Thus then you may plainly perceiue, that both *preaching*, and *feeding*, and *plowing* they are neuer in vaine, but doe effectually worke to that certaine end, whereto they are certainlie

lie appointed of God: and therefore *praying* and *fasting*, if they bee certainly appointed by God for the powerfull expelling of *Diuels*, they shall certainly prosper to that selfesame end, and be alwaies effectuell thereunto. Howbeit, because you so confidently impugne the truth of these points, let vs heare your reason why the same should not be alwaies effectuell.

Exorcistes.

The reason is, because the Lord is euer at libertie, and not *D. Doctrina*,
tyed to any one *meanes* at all, he may blesse or keepe backe *pag. 59.*
(if hee please) the blessing which himselfe hath appointed:
and then the *meanes* or *second cause* it selfe will neuer preuaile.

Orthodoxus.

That is vntrue. For if the Lord hath appointed the *meanes* it selfe to a certaine end, he is not then at libertie, but hath necessarily bound himselfe to that selfesame *meanes*, so farre forth especially, as concerns that certaine end whereunto he hath certainly appointed the same: yea, and he must also (in equitie) euen make the said *meanes* to be very effectuell. So as if at any time the *meanes* it selfe be vtterly ineffectuell, we may certainly conclude, that the Lord had not certainly appointed the same to that certaine end.

The which point Master Darell perceiued full well, as appears by his speech, saying thus: When the Lord appoints *D. Doctrina*,
a thing to come to passe by such or such *meanes*, the same *pag. 61.*
meanes must be vsed: otherwaies that thing shall neuer be. So then, if *prayer* and *fasting* be (as you say) an ordinarie *meanes* very certainly and purposely appointed of God for the powerfull expelling of *Diuels*, the said *meanes* (being vsed accordingly) must needs bee effectuell from time to time: and (being so made effectuell) the worke it selfe is vndoubtedly *miraculous*.

Exorcistes.

Nay sir, you are greatly deceiued. For to cast out a *Diuell* *D. Doctrina*,
by a commanding word (as did Christ and his owne Disciples) *pag. 59.*
is a *miracle* I confesse, yea of *miracles* the greatest: but to do it by an only *entreating word*, or rather to entreate Christ to doe it by his owne absolute *authoritie*, that is no *miracle* at all.

Orthodoxus.

Orthodoxus.

Very true as you say, the *entreating* word it selfe is no *miracle*. Howbeit, the *question* is, whether that worke so *extraordinarily* effected by *Christ* his absolute *authority*, at the only *entreatie* of some one or a few, be not in very deepe a *miraculous worke*?

Exorcistes.

It is not I assure you, and that also for these following reasons: first, because there is *no assurance* to preuaile in this case.

Orthodoxus.

D. Doctrine,
pag. 59.

Your *assurance* is as certaine to trust vnto, as the holding of a wet *Eele* by the *taile*: yea, and Master *Darell* himselfe doth flatly affirme, that this reason of yours is a very absurd and an *impious reason*. Besides that, in saying there is no *assurance* to preuaile in this case; you doe therein directly conclude, that the same is no *ordinance* established by *Christ*. Because euery of his *ordinances* (how weake or how waucering soeuer they seeme in the eyes of the world) they are *sure* and *certaine*, according to his *absolute decree* and most certaine appointment.

D. Doctrine,
pag. 25.

Besides this, in saying that (albeit *prayer* and *fasting* be used accordingly) we haue yet *no assurance* at all to preuaile in this case, you doe nothing therein but giue good Master *Darell* the lie; who telleth vs plainlie, that howsoeuer the *Lord* hath appointed vs to *fast* and *pray* when we are in any other affliction of *bodie* or *minde*, neither shall our said labour be vndertaken in vaine: yet hath he no where so certainly promised, that our said *prayer* and *fasting* shall so effectually prosper to the deliuering of vs from such an affliction, as in this very case of *possession* he hath promised in particular and by *speciall words*, saying thus: *This kinde goeth not forth but by prayer and fasting*. Therein secretly promising, that *prayer* and *fasting* being used accordingly, the euill *Spirits* they doe, and shall goe forth.

D. Doctrine,
pag. 26.D. Doctrine,
pag. 26.

Moreover, if you haue no *assurance* at al to preuaile in this case, why did you then so presumptuously vndertake to *pray* for a *spirituall blessing* vpon those your *Demoniakes*, namely, that their *bodies* might forthwith be made *temples* for the *holy Ghost* to dwell in: sith all *spirituall graces* whatsoeuer, must
euermore

euermore be prayed for earnestly, and with an vndoubted assurance? Yea, and how could you euen now so confidently auouch, that the worke it selfe was vndoubtedly effected before your eyes, sith the effects themselues are not possible comprehended by corporall sense, and there is no assurance (you say) to preuaile in this case.

Briclie, if there be no assurance at all to preuaile in this case, then those your former directions or rules (concerning especiallie an *experimentall prayer* for three or foure howers together, and that your *effectuall addition of fasting*, with your warranted assurance of preuailing against any *Dinell* how headstrong soeuer) they are (for ought I perceiue) but vncertaine directions: yea, and then also you haue therein procured your yoong practitioners else where, very grosse to *prophane* the holy exercise of *prayer and fasting*, by their taking of the same (for some three or foure seuerall times) in vaine, about the *dispossessing* of your newly pretended *Demoniacke*, they hauing (as your selfe here affirme) no assurance at all to preuaile in that case. And therefore (for any thing I see) their onely refuge is this, to say (in excuse of that their said *enterprise*) *aliquando fallit regula*: or to make (for their proper defence) that selfesame answere, which the Scholemen doe make for their Master thus. *Hic non tenet Magister*, here our Master hath misse the Cushion.

By all the premises then you may plainly perceiue, that (notwithstanding the supposed force of this your first reason) the worke it selfe (being truly effected in such sort as you say) it was vndoubtedly a miraculous worke.

Exorcistes.

If the worke was in deed a *miraculous worke*, then surely *Day. Doctrin.* *Tertullian, Cyprian, Chrysostome* and others, so oft as they expelled the *Dinels* by *prayer and fasting*, they also wrought *miracles*. But either that is vtterly false: or, you doe otherwise conclude, that the *working of miracles* was also in vse at those times, a thing directly opposite to the iudgement of all men. *pag. 59. 60.*

Orthodoxus.

Tertullian, Cyprian, Chrysostome and others, so oft as they expelled *Dinels* by *sole prayer and fasting alone*: so oft no doubt, they effected *true miracles*. Howbeit, no such power-
full

full expelling of *Spirits* and *Diuels* hath been hitherto produced in any one of them all : and therefore (notwithstanding any thing you prate to the contrary) the *working of miracles* might be ceased long time before their daies.

Otherwaies, if it be vndoubtedlie true, that *Spirits* and *Diuels*, either then or now are, and may be expelled by *sole prayer* and *fasting*: then surely, the worke it selfe (notwithstanding the force of your second reason) is vndoubtedly a *miraculous worke*, as in our ninth and tenth *Dialogues* verie plainly appeareth.

Exorcistes.

D. Doctrine,
pag. 60.

Why sir, that can be no *miracle* which is wrought by *meanes* thereunto appointed of *God*: because then (as *Danaus* affirmeth) the number of *miracles* would grow to be infinite.

Orthodoxus.

Isa. 6. 7 8.

Admitte the *case* to be euen so as *Danaus* (by your speech) reportes it to be : and doe tell vs withall whether *Danaus* in the place you pretend, or in any other of his writings denieth the driving out of *Diuels*, by *sole prayer* and *fasting*, to be a *miraculous worke*: and then you shall haue our answer vnto it. In the meane time (howsoever you for your credit, pretend the contrarie with glosing termes) declare now at length very conscionably and plainly vnto vs, whether you accompt not the *conuerſion* and *calling* of *Isaiah* the *Prophet* a very *miraculous worke*: As for the *conuerſion* of *sinners*, the *conception* of *children*, the *sustentation* of *nature*, the *fertilitye* of *fields*, and such other like *instances* produced by you to illustrate this point: they make nothing at ail to your purpose in hand. For howsoever the *conuerſion* of *sinners*, the *conception* of *children*, the *sustentation* of *nature*, and *fruitfulness* of *fields*, are euery of them *ordinarily* accomplished by their *peculiar* and *proper meanes* appointed of *God*: nanelie, by *powerfull preaching*, by the *naturall copulation* of *man* and *woman*, by *corporall sustenance*, by *ploughing*, by *sowing*, and so forth: yet, doe tell vs I pray you, whether *prayer* it selfe bee not also appointed of *God*, as an *ordinarie fruite* of *faith*, for the *sanctifying* of all those the aforesaid *ordinarie meanes*, to their sette and appointed ends?

Isa. 51. 13.
1. Cor. 4. 15.
2. Pet. 2. 2.
Philem. 10.
Gal. 4. 19.
Gen. 2. 28.
Deut. 2. 3.
Matth. 4. 4.
Gen. 2. 15.

Exorcistes.

Exorcistes.

Who (being well in his wits) will euer denie the same?

Orthodoxus.

Well then, be it supposed that all those the aforesaid operations, namely, the *conuersion* of sinners, the *conception* of children, the *sustentation* of nature, and the *fruitfulnesse* of fields; should euery of them be forthwith effected by *sole prayer alone*, without any ordinary vse of any the forenamed *meanes*: were not euery of those the aforesaid operations (notwithstanding any your said *prayers*) to be euery of them accomplished *miraculous actions*?

Exorcistes.

Yes no doubt, euery of those the forenamed operations *D. Doctrine*, (being so effected by *sole prayer alone*) they were then to be *pag. 61.* reputed *miraculous actions*.

Orthodoxus.

But, how comes it to passe (I pray you) that such *naturall operations*, so effected by *sole prayer alone*, should forthwith be deemed *miraculous actions*: and the *supernatural* expelling of Satan by *sole praier alone*, should be no *miracle* in any respect?

Exorcistes.

The reason is, because *prayer alone* is the onely *spirituall D. Detraction*, *meanes*, ordeined by God to that *supernaturall worke*: where- *pag. 61.* as those other *naturall operations* doe euery of them enioy (by the singular appointment of God) their sundrie *peculiar meanes* besides.

Orthodoxus.

Howsoeuer you would seeme to insinuate vnto vs, that *sole prayer* is an ordinarie and *peculiar meanes* appointed by God, for the powerfull expelling of *Diuels*: very certaine I am, you shall neuer be able to proue *sole prayer* and *fasting* a purposed ordinance of *Christ*, to any such speciall worke.

Besides that, if you were able in deed, to proue it so: yet then also, euen those your pretended *speciall meanes*, they could not possible of themselues expell either *Spirite* or *D. Doctrine*, *Diuell*. But that *supernaturall worke*, it must (as good Master *pag. 59.* *Darell* affirmeth) be necessarilie effected, by the onely *absolute authoritie* and power of *Iesue Christ*.

Exorcistes.

Very true, *Christ* being earnestly intreated by *sole prayer D. Doctrine*,
alone: *pag. 59.*

alone: doth (of his owne *absolute authoritie*) cast forth the *Dinell*.

Orthodoxus.

Then is it not the *force of your prayer*: but the *absolute authoritie* and power of *Christ*, that expelleth the *Dinell*. A thing very well known to Master *Darell* himselfe; and therefore he telleth vs confidently, that the seuen in *Lancashire*, *W. Sommers*, and the other two, I meane, *Th. Darling*, and *K. Wright*, were in deed *essentially* possessed of *Satan*: and being so, were vndoubtedly *dispossessed* by the *finger of God*, which said *finger of God* was euermore a miraculous manner of expelling *Spirits* and *Dinels*. Notwithstanding all this, how could your selfe apprehend, and applie that *absolute authoritie* and power of *Christ*; without the *meanes* and helpe of a *miraculous faith*?

D. Doctrine,
pag. 66.

D. Doctrine,
pag. 55.
Exod. 8. 19.
Luk. 11. 20.

Exorcistes.

In deed I must and doe freely confesse, that *faith* also (in that selfesame admirable *action*) is necessarily required for the powerfull apprehending and applying of that absolute authoritie of *Iesus Christ*.

D. Detection,
pag. 49.

Orthodoxus.

Then not any force of *your prayer entreating*, but the power of your *faith apprehending* and applying the absolute authoritie of *Christ*, was the *meanes* alone that effected the worke: and so your pretended false *meanes* of *sole prayer* and *fasting* falles flat in the dust. But goe to, sith *faith* (as you say now) is required in that *action*; what *manner of faith* doe you meane? The *miraculous faith* is ceated you know: and the *iustifying faith* it may not possible be, as in our ninth *Dialogue* is plainly declared. And therefore it must (by your owne speech) be the *historicall faith*, or no *faith* at all.

Exorcistes.

Very true as you say. For howsoeuer the *iustifying faith* be (in deed) the best, and were to be wished in this *speciall case*: yet notwithstanding the *faith temporarie*, or the *historicall faith* may fullie suffice for the expelling of *Satan* after this *manner*, or by this *ordinary meanes*. Which standeth not so much in the *faith of the person vsed therein*, as in the *mercie of God apprehended thereby*: man vsing the *meanes* which the Lord (to that end) hath ordained.

D. Detection,
pag. 49.

Ortho-

This answer of yours is fearefullie fraught with manie *irreligious and absurde assertions*. For first you therein verie groellie bewray an vnspeakeable *Pride*: presuming to controll the absolute wisdom of the onlie wise God. Who ha- Rom. 16. 27.
 uing instituted the onlie *miraculous faith* for the powerfull expelling of *diuels*: you your selfe doe proudly oppose your idle conceit to his said *absolute wisdom*, auouching very presumptuoullie the *iustifying faith* farre better, and much more to be wished in this speciall case.

Secondly, you doe in the following speech very fondlie dallie with your former *assertion*. For if the *temporarie*, or the *historicall faith* may fullie suffice to the powerfull expelling of *Satan*, the supposed *ordinarie meanes* being vsed therewith: how should the *iustifying faith* be farre better, and much more to be wished in this speciall case?

Besides that, it is very *absurd* to auouch that the *only historicall faith* may fullie suffice for doing the deed; because then one *diuell* may possiblie driue forth another: for they haue 1am. 2. 19.
 the *historicall faith*, as fullie as the best of you all. And so by consequence, you therein doe giue a very dangerous blow to *Christ his argument*, drawn from the *absurditie of such an assertion*: telling vs plainly it is too absurde to imagine a Matth. 12. 26.
dispossessing of one diuell, by the help of another: because, if *Satan be deuied against Satan*, his kingdome it cannot possiblie endure.

Moreouer, whereas your selfe so confidentlie auouch, that the expelling of *diuels* by such your fallie pretended *meanes*, doth not stand so much in the *faith of the person* for that *action* imploied, as in the *mercies of God* apprehended thereby: you doe directly crosse M. Darel himselfe, who telleth D. Doctrin,
 vs confidentlie, that this worke may well be effected by any pag. 106.
one reprobate. But this also we suppose is vtterlie vntrue. For if the timely accomplishment of that *speciall worke*, consistes (as you say your selfe) in the only *apprehension of the mercies of God*: then surely no *reprobate* may possiblie driue forth a *diuell*. Because a *reprobate* (being vtterly destitute of the true Rom. 14. 23.
saning faith) he cannot possiblie please the Lord, nor any wayes Heb. 11. 6.
 apprehend his said *mercies in Iesus Christ*.

Yea, and (which more is) your own *quoted scriptures* doe Matth. 7. 22.

Matth. 7. 22.

plainely declare, that *reprobates* (if at any time they cast forth *diuels*) they accomplish that worke by the *miraculous faith*; as by an extraordinarie *meanes* appointed of *God*, to that speciall busines. And therefore (notwithstanding anie of these your supposed *reasons*) it is very apparant, that (if *diuels* at any time be driven out of men) the worke it selfe is a *miraculous action*: yea, albeit the same (as you say) should be effected in deed by the onlie *meanes* of your *prayer*. Euen as many other things els haue beene brought to passe by the prayers of sundrie persons: and yet notwithstanding the *actions* themselues, they were vndoubted true *miracles*, as in our ninth and tenth *Dialogues* appeareth at large.

1. King. 2. 8.

2. King. 6. 10.

Mark 7. 33.

Ioh. 9. 6. 7.

Besides all this, euen the very *instances* themselues which you produce for your purpose: they all import so much as I say. Namely the *deuiding of Iorden by Eliah his cloake*: the *curing of Naamans leprosie*, by washing seauen times in *Iorden*: the *opening of the dumbe mans eares*, by the touch of *Christs finger*, and the *loosing of his tongue* by his *spattle*: his *curing of the blind* by a *playster of clay*, and by *washing in Siloam*: with sundry such other besides, as in our tenth *Dialogue* doth plainely appeare.

Exorcistes.

D. Doctrine,
pag. 61.

These outward things or *actions* which were sometimes practised by the *Prophets*, *Apostles*, and others in the working of *miracles*, they were not vsed as *meanes*, but as *signes*: when, and accordingly as the *actors* themselues perceiued them profitable for the people present.

Orthodoxus.

Why man, what more profit might grow to the people of *God*: by vsing them rather as *signes*, then as *meanes* of those their *miraculous actions*?

Exorcistes.

D. Doctrine,
pag. 61.

They vsed them rather as *signes*, then as *meanes*, happilie to trie the *beholders faith* the better thereby, or imprint the worke wrought the more in the *beholders mindes*, and parties cured; or for some other *speciall purpose*, best known to the Lord.

Orthodoxus.

Your *Diuinitie* (it should seeme) is but fillie *Diuinitie*, standing (for the most part) vpon fillie and doubtfull grounds: namelic,

namelie, eyther vpon *hap and hap hazard*, or vpon some other fickle *foundation* you wot not well what. And yet notwithstanding, you do no lesse impudentlie auouch the same for an infallible truth, then if you meant to out-face the whole world with the sway of your words. But good *Exorcistes*, doe tell vs directly, how any mans *faith* may the better be tried, or the *action* it selfe more deeply *imprinted* in the beholders breasts; by making those accidentall matters to be rather the *signes*, thē the *meanes* of such *miraculous actions*.

Moreouer, in auouching those matters to be rather the *signes*, then the *meanes* of such *miraculous actions*: you doe therein directly conclude, that euery of those *admirable actions*, whereof those outward matters are onely but *signes*, and no *meanes*, were vndoubtedly true *miracles*. Because (saith good Master Darel) whatsoeuer is brought to passe without *meanes*, that same is a *miracle*: as we haue handled at large in *Oth*, and *mopeth*, in *semeion & teras*, throughout our *tenth Dialogue*. But what might be the maine reason it selfe, which makes you so carefull in auoyding the word *meanes*: and so egerlie to take vp the word *signes* concerning this point?

Exorcistes.

I purposelie do it, to proue all those the aforesaid strange *actions* no *miracles* at all, how wonderfull soeuer in shew. For whatsoeuer is brought to passe by *meanes*, is no *miracle*: because of the same *meanes*.

Orthodoxus.

If for this onlie respect you denie those outward matters to be *meanes*, and onlie auouch them to be but *bare signes* of the *action* effected: then surely, you therein doe make those selfesame *actions* (whereof such outward matters are onelie but *signes*) to be much more *miraculous*, then if these outward matters themselues had beene some *meanes* at the least to accomplish the *action*. And so by consequence, the *dispossessing* of those your *Demoniakes*, it was an *action* very *miraculous*: as hauing no *meanes* at all to effect the same.

Exorcistes.

Yes sir, they had *prayer* and *fasting*: as the onelie appointed *meanes* to that special worke.

Orthodoxus.

Yea, but you flatlie denie those outward matters whatsoeuer,

euert, to be thereunto any *meanes* at all: and do auouch them to be but the onlie *bare signes* of such *actions* effected.

Exorcistes.

I denied those other matters, which were mentioned before in the *Propheticall* and *Apostolicall operations*, to be anie *meanes* at all: and did make them but the onlie *bare signes* of those their *miraculous actions*. Howbeit, I euer haue held, and doe confidently auouch, that *prayer* and *fasting* is a peculiar *meanes* appointed by God; for the perpetuall expelling of *spirits* and *diuels*.

Orthodoxus.

This your pretended *ordinance* of *prayer* and *fasting*, hauing hitherto beene often denied, and neuer yet by your selfe confirmed for truth: it is to little, or no purpose to insist (as you doe) vpon one and the selfesame point. Besides that, your selfe hauing spoken elsewhere of the *prayers* of *Christ*, of *Peter* and others in the working of *miracles*; you make their said *prayers* to be onely but *signes* and no *meanes* of their *miracles*.

Exorcistes.

Very true as you say. For they expelled *Diuels* by a *commanding power*, not by any *intreating word*: and therefore, if at any time they *prayed* at their working of *miracles*, they vsed not those their said *prayers* as any appointed *meanes* leading to the *action* intended, but rather, in regard of the people present. To teach them thereby, that whensoever they effected *miraculous actions*, they wrought not those *works* by any *godlinesse* or *power of their owne*: but by the onely *immediate power* of him whom they called vpon.

Orthodoxus.

Well, be it so as you say. But declare plainly vnto vs I pray you, your owne *purpose* in *praying* also at the *dispossession* of those your pretended *Demoniakes*. Was it to perswade the people, that your selfe expelled those *diuels* by any your owne *godlines*, or *power of your prayers*: and not rather, to teach them, that the *diuels* (so expelled) were vndoubtedly driuen forth by the onely *power of him*, vpon whom you did call by your *seruent prayers*?

Exorcistes.

We purposely praid (I must needs confesse) to teach the *beholders*:

Ioh. 11. 47.
Act. 9. 40.
D. Doctrine,
pag. 63.

D. Doctrine,
pag. 63.

Act. 3. 12.
Act. 3. 16.
3. Pet. 1. 21.

D. Doctrine,
pag. 63.

beholders: that the worke was effected, by the onely power of him, to whom we put vp our prayers.

Orthodoxus.

Herein then you confesse at vnwares, that your said prayer and fasting was no meanes at all for those your pretended dispossessionings of Satan, but only a bare signe of the absolute power of Christ which draue forth the *dinell*: and so (by consequence) you doe fully conclude, that your expelling of *Dinels* by prayer and fasting (if any such were) was also a *miraculous worke*.

Exorcistes.

I denie such a driuing out of *dinels*, to be any *miracle* at D. Doctrine, all: and doe very confidently anouch, that prayer and fasting (in such sort obserued) is a *supernaturall medicine*, for the timely curing of *supernaturall diseases*. pag. 60.

Orthodoxus.

If prayer and fasting be (as you say) a *supernaturall medicine* for *supernaturall diseases*: why then are not parties bewitched, deliuered (in like manner) from those their torments, by the onely meanes of prayer and fasting?

Exorcistes.

Had we the like *Scriptures* for the *extraordinarie curing* of D. Doctrine, parties bewitched, by prayer & fasting, as we haue for the admirable dispossessioning of parties possessed: we would not then doubt, but that the one might therby be helped as well as the other. pag. 64.

Orthodoxus.

But, tell vs in good earnest, haue you not as full warrant from *Scripture*, for the curing of parties bewitched, by prayer and fasting: as you haue for the timely dispossessioning of those your pretended *Demoniakes*?

Exorcistes.

No in very deed, we haue not in *Scripture* the like warrant for one, which we haue for the other. D. Doctrine, pag. 64.

Orthodoxus.

By what warrant then, did you vndertake the pretended dispossessioning of *Kath. Wright*, of *Th. Darling*, of *W. Sommers*, and of those *seuen also in Lancashire*: if you had no *Scripture* to warrant the vndertaking of any such courle?

Exorcistes.

Yes sir, we had *Scripture* to warrant whatsoeuer we enterprised

D. Doctrine,
pag. 37. 55.

terprised concerning those *seuerall persons*. For they being all *essentially possessed* by *Satan*, we vied *prayer* and *fasting* in their timely *dispossessing*: and this also according to the established ordinance of *Christ* himselſe.

Orthodoxus.

For this your often pretended ordinance established by *Christ*, you haue sufficiently heard before: and therefore it were meerely superfluous to enter thereon afresh, especially your selfe propounding no fresh arguments to mannage the same. But good *Exorcistes*, tell vs here without halting, whether you doe verelie hold, that those *tenne persons* aforesaid, were all of them *essentially possessed* of *Satan*.

Exorcistes.

D. Doctrine,
pag. 66.

I make no doubt thereof: and it were meere madnesse for any to call that in *question*, it being so apparantly and so credible auouched.

Orthodoxus.

Well then, we will (for the present) forbear to call it in *question* afresh: for feare of being reputed by your selfe, to bee more then madde. But come on, shew vs directly, by what meanes the *Diuell* did *essentially enter* into euery of them. Goe to man, neuer pause at the matter, but tell the truth and shame the *Diuell*.

Exorcistes.

What skills it how the *Diuell* entred into them: sith it is apparantly euident, they were all *essentially possessed*?

Orthodoxus.

It skilled not greatly: were we not all desirous to heare the truth hereof from your owne mouth. Howbeit, because either your memorie failes you herein, or for that else, you are vtterly vnwilling that any should know the *mysteries* of this your *new found trade*: let Master *Darell* be deemed indifferent betweene vs both, to discouer these matters. For he telleth vs plainely, that *Margaret Roper* bewitched *Katherine Wright*: that *Alice Goodridge* sent her *Spirite* called *Minnie*, to torment *Thomas Darling* in all the parts of his body: that *William Sommers* was strongly possessed by a *Witch* in *Worcestershire*, who sent her *spirit* (called *Lucie*) into him, by giuing him a peece of bread and butter, and all this for a hat, and a hat band: and that *Edmund Hartlay* (a supposed

S. Haynettes
disconerie, in
pag. 304. 310.
D. Apologie,
pag. 29.
D. Detection,
pag. 81.
D. 1. Narration,
pag. 1.
D. 2. Narration,
pag. 17.

Continuer)

Coniurer) by kissing the seuen in *Lancashire*, did breath the *Dinell* into euery of them. These are Master *Darels* reports concerning the *essentiall possessions* of those *tenne seuerall persons*: tell vs therefore what you say to these his reports, and whether you hold them for *truthes*?

Exorcistes.

Yea, I doe hold them all for *infallible truthes*.

Orthodoxus.

It seemeth then that (these *tenne persons* being only *bewitched*, and not *essentiallie possessed*) you had not the like *scripture* for the curing of them, as (it seemes) you haue for *parties possessed*. And so by consequence, you your selfe obseruing in their *seuerall cures* the selfesame ordinance, which *Christ* (you say) hath onely establisht for *parties possessed*: you delt altogether therein without warrant from *scripture*.

Exorcistes.

Not so, for there is (you must note) an apparant difference betweene *essentiall possessing*, and an *actuell bewitching*: and therefore howsoeuer those *tenne persons* were all vexed of *Sathan*, by the only meanes of foure *seuerall Witches*; yet was the *Dinell essentiallie inherent* in euery of their *bodies*: and so they (being euery of them *essentiallie possessed*) were also *effectuellie dispossessed* by prayer and fasting. Whereas all other *actuell bewitchings* of *Sathan*, they are only but *externall vexations* by spirits and *dinels*: and therefore the *parties bewitched* not being *essentiallie possessed*, we haue not the like *scripture* for them which we haue for the other.

Orthodoxus.

A man (no doubt) may highly commend your *dexteritie* in finding a *present shift*, when you are hardly beset. For, howsoeuer you were here (on the *sodaine*) deprived of a *lyars memorie*, you are not destitute (I perceiue) of a *womans wit*, you haue your *answers so readie* to help at a pinch. But go to, do tell vs I pray you, whether *essentiall possessions*, and *actuell bewitchings* be not both of them *supernaturall diseases*?

Exorcistes.

Yes, I confesse they are both of them *supernaturall diseases*, *D. Doctrina*,
and inflicted also by *Sathan* himselfe. *pag. 64.*

Orthodoxus.

Then surely, that *supernaturall medicine* which accompli-
sheth

D. Detection,
pag. 41.

Shew the cure of the one, it must also effectually worke the cure of the other. But prayer and fasting (you say) is a supernaturall medicine to cure supernaturall vexations in parties possessed: and therefore also a supernaturall medicine, to cure supernaturall vexations in parties bewitched.

Exorcistes.

D. Doctrine,
pag. 64.

It is euen so I confesse: neither is there any other way or meanes for the curing of such, but only prayer and fasting, vnlesse haplie they will go to the *Diuell* for help, as many haue done, and yet do.

Orthodoxus.

Your answers (I perceiue) they growe very giddie, for prayer and fasting was but euen now no way or meanes approved by scripture to cure the supernaturall vexations of parties bewitched: and now the same is become on the sodaine, the only way or meanes thereto, vnlesse haplie men will go to the *Diuell* for help. Well then, for as much as you make them now (by your new edition) the only way or meanes to cure the supernaturall vexations also of parties bewitched: why do you not practise that selfesame meanes, and make apparantly euident those selfesame effects of sole prayer and fasting in parties bewitched, which you falsely pretend in parties possessed?

Besides that your speech it is too absurd concerning the peoples going to the *Diuell* for help: for, neither haue the bewitched parties any power of themselves to go (at their owne pleasures) to the *Diuell* for such a supposed help, without some secret purpose of God, and so you make the Lord some secret patron to such sinister practises: neyther yet (if haplie they attempt such a course) can one *Diuell* possiblie drue forth another, if Christ his argument be any thing currant, as we told you before.

Exorcistes.

D. Doctrine,
pag. 65.

Why sir, your owne speech importeth, that parties bewitched can haue no help at all but from God: and therefore let them fast and pray, and neuer giue ouer, till they haue receiued some comfortable answer from God.

Orthodoxus.

But seeing they haue no warrant thereto from the scriptures, as you confessed before: how should they possiblie (by their said prayer and fasting) conceiue either hope of ease, or expect

pect any fauourable answere from God? For, *what soeuer is not Rom. 14. 23.*
done of faith, is sinne: and nothing may be said to be done of
faith, which hath not it warranted ground from the scripture.
Notwithstanding, be it supposed that the parties bewitched,
should (in such an vnwarranted course) present their seruent
and often prayers to God in vaine: what then were best to be
done in this case?

Exorcistes.

Then let them ioyne fasting therewith. For, seeing none for *D. Doctrine,*
a temporall iudgement haue more cause to be humbled then *pag. 65.*
they, and that fasting is a meanes to humble our harts: who
should more fast (I beseech you) then such? and so seeke (by
prayer and fasting) to remoue that heauie hand of God which
lieth pressing vpon them, and which cannot otherwise be pos-
sible remoued, but to their further hurt.

Orthodoxus.

Your answers are fallen at deadlie debate among them-
selues. For, before you had no scripture to warrant their curing
of parties bewitched by prayer and fasting: and now, you make
prayer and fasting the only cure, except they will run to the Di-
uell for help, and so procure more hurt to themselues. Prayer
and fasting, they are made I perceiue (*ex opere operato*) your
only salue for all manner of sores. But how dare you thus boldlie
aduenture to giue these variable aduises, without any warrant
from scripture? You haue hitherto very falsely pretended an
established ordinance from Christ, for the curing of parties pos-
sessed, by prayer and fasting: and now here againe, you do no
lesse prowdlie presume of your selfe to institute another new
ordinance, for the curing of parties bewitched, by prayer and fa-
sting, without any warrant from scripture, as your selfe confes-
sed before. Whither will not the height of your pride procure
your vnruilie penne?

Briefely in saying there is (for parties bewitched) no ordinarie
help prescribed in all the scriptures, and yet notwithstanding
dare thus boldlie anouch an established ordinance from Christ
for parties possessed: you do therein make the parties bewitched
to lye vnder an heauier iudgement of God, then do any the par-
ties possessed. And so by consequence to be in a much more
fearefull cōdition: as hauing no meanes at all for their cure, but
only a deuise of your owne, without any warrant frō scripture.

Exorcistes.

Exorcistes.

D. Doctrine.
pag. 65.

Judg. 20. 26.

1. Sam. 7. 6. &c.

2. Chro. 20. 3.

Ezra. 8. 23.

Ester. 3. 13.

Ionah. 3. 4 5.

Neh. 1. 4.

Act. 12. 6. 7.

Though we haue not like *speciall scriptures* for parties bewitched, as we haue for parties possessed; yet haue we great store of *generall scriptures*, which teach vs to remoue all iudgements whatsoeuer by *prayer and fasting*: and so by consequence they teach the timely remouing also of this one *speciall iudgement*, by that selfesame *speciall practise*. And therefore, if (in such orderly practise of *prayer and fasting*) the parties bewitched obtaine not their purpose: yet shall not their labours therein be bestowed in vaine, but they shall haue great comfort in doing their dutie; yea, they shall haue their afflictions sanctified vnto them, and made a *meanes* of much good to their soules.

Orthodoxus.

Isa. 22. 12.

Ioel. 1. 13. 14.

and 2. 1.

You haue *generall scriptures* to call vnto humiliation: but no *scriptures generall or speciall*, which teach men, that *sole prayer and fasting* haue any power of themselues (*ex opere operato*) to remoue *supernaturall iudgements of God*. And therefore the parties whatsoeuer, which practise *prayer and fasting* to any such purpose: they can haue no comfort at all by the vnwarrantable practise of that which they do not certainly know, is a dutie enioyned them by God. But this knowledge they cannot certainly haue without some warrant from *scripture*, howsoeuer your selfe do prowdlie presume to prescribe them such manner of *practise*. Neither can you certainly say, that the parties shall be sure (by such an *unwarranted practise*) either to haue their *purpose obtayned*, or their *afflictions sanctified* vnto the at least, and made a *meanes* of much good to their *soules*: because you are not (as we verily suppose) so deeply engaged in such secret *counsels of God*, as that you are able to know certainly the one or the other. Much lesse may you so certainly auouch, that their *bewitched condition* shall be made a *meanes* of much good to their *soules*: vnlesse you could certainly say, that the parties themselues are within the secret election of God. Howbeit, what might be that great good (I beseech you) which their said affliction shall procure to their soules?

Exorcistes.

D. Doctrine.
pag. 65.

It is this. Namely, though they themselues in their outward man (I meane in their *bodies*) be marueilously afflicted still: yet in their *inner man* they shall be renewed daily more and more.

Orthodoxus.

Orthodoxus.

Then is it not good to be freed at all from those their *supernaturall afflictions*: because the more their *bodies* be pressed therewith, the more shall their *soules* be bettered in the work of their *spirituall renouation*. But where haue you warrant from *Scripture*, that the *supernaturall vexations* inflicted on parties bewitched, should to effectually worke to the *renewing of their soules*? Are you not ashamed thus rouingly to raunge with your *penne*, about a pretended *new ordinance* for the powerfull expelling of *Dinels* by sole *prayer* and *fasting*: which (albeit you should runne your selfe out of breath) you will neuer be able to proue?

Exorcistes.

Suppose I am herein also deceiued, and that there is no *D. Doctrine*, such ordinance of *Christ*, as I affirme, and that *prayer* and *fasting* is no *medicine* appointed by *God*, and left to his *Church* for the timely curing of such as are possessed of *Satan*: yet see-
ing wee are streightly commaunded to *resist the Dinell* (not only in *tempting*, but also in *possessing*) and haue a *promise*, that (wee so resisting) the *Dinell* vndoubtedly will or shall flee from vs: who seeth not that there was good and iust cause to take vp this holie exercise of *prayer* and *fasting*, and sufficient in *Scripture* to warrant the same?

Orthodoxus.

Suppose your *supposals* were as vndoubtedly true, as you verily suppose, and make no question but they be: haue you not then made a proper peece of work, in broching thus busily so dangerous a garboyle, about *Goates wooll* or *moone-shine in water*? Notwithstanding, whether wee suppose your *supposals* to be true or false, such an ordinance forsooth, it seemes you will haue it to be *by hooke* or *by crooke*: otherwise you will make *S. Peter* his generall exhortation to cracke, by building vpon it perforce, a resistance of *Satan*, not only in *tempting*, but also in *possessing*. As though all *Christians* whatsoeuer, which are continually tempted, are also essentially possessed of *Satan*. But deale plainly (*Exorcistes*) and tell vs euen in the integrity of your conscience, and before the presence of the al-seeing *God*: whether you verely thinke the holie *Ghost* (in that portion of *Scripture*) had any respect at all to those your supposed essentiall possessions of *Dinels*? If yea, wee pray

Amand, Polanus, in Syllog. Theff. de verbo Dei Diast. p. 124

pray you then demonstrate the same more apparantly to our dull vnderstanding: if *no*, then how should that portion of *scripture* giue any such warrant to the *vnorderly practise* of that your pretended *new ordinance* of prayer and fasting?

Exorcistes.

D. Doctrin,
pag. 66.

Well, be it further granted, not onely that *prayer* and *fasting* is no such *meanes*, as I affirme it to be, but also that none of the forenamed *persons* were *essentially* possessed: yet there is notwithstanding sufficient to iustifie the aduice I gaue, and the worke of our hands. Because it is apparantly euident they were all *vexed by Satan*; if not *essentially within them*, yet by some *externall operation of his*: or at least were otherwise *afflicted*. If not so, that yet the *hand* or *iudgement* of God was one way or other vpon them.

Orthodoxus.

Your *disputing* about these intricate points, is not vtterlie vnlike to the *countrey yong Gallant* his *dauncing a galliard*: who comming on *open stage* hand in hand with his *mate*, at the first beginning of all they *shake hands* and funder themselves, neuer *ioyning their hands together againe* before the *daunce be quite done*. But the *gallant* in the meane time hee keepes a *flouncing and frisking* about; as though he would teach the whole world a *new tricke in dauncing*. So surely you play the *yong gallant* in this your *idle discourse*. For in the verie title of your booke you come *hand in hand* with some *straunge and grienous vexation by Satan*, and then (*shaking hands* at the first with that your *assertion*) you neuer *ioyne hands* with the same, before the full period of this your *rouing discourse*: but keepe (in the meane time) a *vengeable coyle* about the *essentiall possessions and dispossessions of Diuels by fasting and prayer*, as by a *perpetuall ordinance*, purposely *established by Christ* for that selfsame purpose. But now (being growne very wearie with your violent *fiskings and figgings* about those your *idle vagaries*) you begin to *ioyne hands afresh* with that your former *assertion*: which only concerneth *Satan his grienous vexations*.

Howbeit, you are fallen *giddie* (it seemes) by reason of your too often tripping and turning about, or otherwise so fearefully posselt with the *turne-about sicknes*, as you wot not well what you say: but onely imagine that those your pretended

tended *Demoniakes* were all vexed by *Satan*, if not *essentiallie* within them, yet by some *externall* operation of his, or at least were *otherwaies* afflicted. If not so, that yet the hand or iudgement of God was one way or other upon them; but by what way or meanes you know not your selfe. And yet forsooth (as if all your idle conceits were certaine Oracles from *Apollo Pythius* at *Delphos*) you dare proudly presume to iustifie thereby the aduice you gaue, and the worke of your hands concerning the same. An aduice you know not wherein, and a worke you wot not well whereabouts, as it seemes by your words: and therefore how could you (in such doubtfull uncertainties) either pray in faith, or expect any blessing in hope? Notwithstanding, what was the aduice you gaue? and wherein (I pray you) consisted the worke of your hands?

Exorcistes.

The aduice which I gaue, and the worke which wee practised was prayer and fasting, being thereunto secretly summoned by the Lord himselfe: who (so oft as he inflicteth any iudgement vpon vs) doth put vs in minde of girding in sackcloth, as appears in sundrie places of *Scripture*.

Orthodoxus.

Yea, but how could you possible conceiue any certaine forme of prayer, or faithfully put vp any seruent petition to God; not knowing certainly before with what kinde of iudgement the parties themselves were presently afflicted? Put case they were not afflicted at all, or molested only but with some melancholike passion: how then could you vse words in your prayer concerning the speedie removing of *Satan* his supposed essentiall possession, hee hauing in the partie distressed no such possession at all?

Againe, suppose the parties were vexed with some kind of sickness vknowne to your selfe, and you put vp petitions to God concerning only some other disease: how could you vse your proper termes to expresse the desire of your heart, or put vp your prayers in faith to God, for the speedie removing of a iudgement you wot not what? Is it not more then audacious impudencie, thus presumptuously to determine a certaine course, in any such doubtfull uncertainties? As for your quoted *Scriptures*, they only doe testifie the peoples humiliation by prayer and fasting; so oft as any straunge iudgement of God

D. Doctrine,

pag. 66.

Iudg. 20. 26.

1. Sam. 7. 6.

2. Chro. 20. 3.

Ezra 8. 3.

Ester. 3. 13.

Ionah. 3. 4. 5.

Neh. 1. 4.

Act. 12. 6. 7.

Matth. 7. 7.

Mark. 11. 24.

Ioh. 14. 13.

and 16. 23.

Iam. 1. 5.

was fearefully inflicted vpon them: but proue not *essentiall possessions, and dispossessions of Diuels by prayer and fasting, as by a speciall ordinance perpetuallie establisht by Christ* for that selfesame purpose. And therefore they conclude not the *cause* you pretend: but rather the *contrarie*. Neither doe any of those *scriptures* import the thing it selfe, for the which you produce them: my meaning is, they doe no waies demonstrate vnto vs, that any one of those *iudgements of God* were at any time remooued by *sole prayer and fasting alone*, without the *ordinarie assistance of some other ordinarie meanes* annexed thereto. Or if any the said *iudgements of God* were forthwith remoued by *sole prayer alone*, without any *ordinarie meanes besides*: then surely the said worke it was vndoubtedly a *miraculous action*.

As for example, in *Iudges*, the people of *Israel* (intending a iust reuenge vpon the *Beniamites* for their so shametull disorder) they *prayed and fasted before*: howbeit, the *Israelites sword and speare* was the *ordinarie meanes* whereby the Lord ouerthrew the *Beniamites*.

So, in *Samuel* againe (being to wage warre with the *Philistims*) they *prayed and fasted* for their happie deliuerance: but yet the *sudden thunder of God* was the *matter* that daunted the *Philistims hearts*, and the *Israelites weapons* the only *ordinarie meanes* that made so bloudie a massacre among the whole *armie*.

So in the *Chronicles*, the *Israelites* (being to warre with the *Ammonites*) they prepared themselues to the battell by *prayer and fasting*: howbeit, the *slaughter of the Ammonites*, it was effected by *meanes of the intestine dissentions among themselves*.

So in *Ester*, the *Iewes* (being proscribed and destinated to a fearefull destruction) they *prayed and fasted* for their hoped deliuerance: notwithstanding the *personall presence and prudent perswasions of Ester*, were the *ordinarie meanes* which pacified *Ahasuerush his anger against them*.

So in *Ional*, the *Niniuites* (being threatned with present destruction) they *prayed and fasted*: howbeit, their *faulthfull conuersion* (whereof their said *prayer and fasting* were onely but *fruites*) was the *ordinarie meanes* that turned away their threatned destruction.

So likewise *Nehemiah*, hee prayed and fasted to testifie his faith towards God, his love to his people, and sorrow for that their present condition: howbeit the industrie and diligent labour of skilfull artificers, was the ordinarie meanes that erected their Citie.

Nehem. 1. 4. and 2. 18. 20. Moses Pellacher ibidem.

So in the *Acts*, the people they prayed and fasted for Peters deliuerance: but yet Peter was extraordinarie and miraculouſlie deliuered by the Angels meanes. By all the premisſes you see it apparantly euident, that sole prayer alone is not the onlie meanes; but that rather which sanctifieth some other ordinarie meanes, for the timelie removing of any the iudgements of God.

Act. 12. 5. 7.

M. Dent his pathwaie to heauen. pa. 248.

Neyther can you possiblie propound any one instance from out of the scriptures, wherein sole prayer and fasting alone (without some other ordinarie meanes concurring therewith) did euer effect anie worke whatsoeuer: but the same was euermore reputed a miraculous action. And therefore do you plainly auouch, that (in euery of those your pretended disposſessions by sole praier & fasting) you wrought true miracles; or els now at the length giue ouer your grosse errors for shame. Yea, and this so much the rather, by how much you may plainelie perceiue, that the faster you runne the further you roaue from the marke, and the more you seeke to confirme, the more you confound your owne cause. Being now brought (you may see) to such issue, as you know not what to make of the matter it selfe which you labour to mannage. Neyther yet can certaiuelie tell vs whether it was an inward possession, or an outward vexation. Or whether it was neyther of both, but some other straunge iudgement of God: or whether it was the hand of God some one way or other vpon them, but what way you know not. And yet notwithstanding, you dare proudlie determine these intricate matters: as if they were certaiuelie reuealed vnto you by an Angel from heauen.

Exorcistes.

Whatsoeuer you say to the contrarie, the parties we speak of, they were euery of them essentiellie possessed of Satan, and dispossessed also by meanes of our prayer and fasting: yea, and these things we hold very confidentlie without any doubting at all. Neyther will wee be otherwaies perswaded:

○

though

M. More a-
uouched so
much in a con-
ference be-
tweene the au-
thors and him.
Gal. 4. 18.

Eccles. 4. 25.
1sa. 44. 20.

Gal. 1. 8 9.

Ti. 3. 10. 11.

D. Doctrine,
pag. 67.
M. Darel his
owne conclusion
retorted vpon
himselfe.

though an Angell from heauen should come and tell vs the con-
trarie.

Orthodoxus.

It is very commendable to be confident in a good and com-
mendable cause, both when you are present and absent. As for
your present purpose in hand, it were much better to ac-
knowledge the ignorance of your soule, and freelie to confesse
that you hold a lie in your right hand: then with such setled
pertinacie to persist (as you do) in your peeuish opinions, and
thus blasphemouslie to prophane the Apostles speech concer-
ning the infallible testimonie of an Angell from heauen. For
hereby you giue all good men a iust occasion, not onely to
suspect very threwdlie the sinceritie of your spirit: but also (af-
ter twise or thrise admonition) to shew themselves very carefull
in fleeing from your person, as from a man that sinneth, and persi-
steth in sinning, you know very well how.

In the meane time whatsoever you haue hitherto sayde
for your purpose, it moues not our mindes the breadth of
one haire, but maketh vs more confident concerning the
goodnes of our owne cause. And so wee meane still to con-
tinue vntill your selfe (vpon further conference, and sounder
deliberation with your secret favorites) shall be found able to
say more for the matter then hitherto you haue done.

And therefore now to conclude for the present, and to
inferre something of the premisses, and so to proceed to some
speciall vses concerning the same. If it be vndoubtedlie true,
that men now (in these last dayes) are not essentiallie possessed
with diuels, nor dispossessed, and that sole prayer and fasting, they
are no speciall meanes appointed purposelie by the Lord him-
selfe for their perpetuall dispossessing: but that also, the leauen
in Lancashire, and William Sommers with the other two,
namelie, Darling and K. Wright were not (in deed) essentially
possessed, and being not so, were not dispossessed at all by your
pretended ordinarie meanes of prayer and fasting: then let the
good Christian Reader iudge, whether those men doe not
very grollic erre in the generall, who so confidentlie hold
that men (now a dayes) both may be, and are also essentiallie
possessed: and those also, who (affirming fullie so much) doe
yet further very flatlie auouch, that (euen in these dayes of
the Gospell) men possible may be, and are also essentially dis-
possessed

possessed by sole prayer and fasting, as by a speciall ordinance established purposed by our Saviour Christ to that speciall purpose. And whether those men likewise, be not as faultie in the particular, who cannot (with any patience) endure, that the pretended possession and dispossession of those the forenamed persons (how absurd soeuer) should be impugned by any. Yea, and rather then any sound opposition of truth, to those their palpable vntruthes should gaine a publike passage: they will (by all manner of meanes, directlie or indirectlie) contend for a most vaine and friuolous matter: namelie, that the said Sommers, Darling, and K. Wright were no counterfeits. Notwithstanding howsoeuer some in the world (for any thing that may possible be sayde to the contrary) will neuer be brought to acknowledge the infallible truth which we teach, nor disclaime those palpable vntruthes, which your selfe so vndutifully haue broched abroad to the world, and thereupon be moued to giue the Lord that glorie and praise, which is iustlie due to his Maestie for these his latelie reuealed counsels, concerning these intricate questions: and endeouour withall to make their right vse of euery point (a thing rather to be wished then hoped for) yet wisdom (no doubt) she shall and will be iustified free of all her children. Math. II. 19. And thus much in effect for your two first distributions: namelie, the essentiall possessions and dispossessions of spirits and diuels: which may serue to giue wise men a watchword, till we heare your further determination concerning the same.

Exorcistes.

Well, but what say you now to my third distribution: I meane, the seuerall vses which we are to make of the same.

Orthodoxus.

We will say no more concerning those matters, then that which we haue spokē before: namelie, that in manie of those your supposed vses, there are some thinges to too vnfound and absurd, as in some part of our answers hath beene partly obserued. Notwithstanding were they euerie of them so found and so currant as you would haue vs imagine: yet could they not gaine at our hands any entertainment or answer, before the two precedent points be more substantiallie proued vnto vs. For what one fauorie vse may any man possible draw from matters vsfauorie: or rather (which more

is) from matters not now *existing in nature?*

Physiologus.

Verie true as you say. And therefore *Exorcistes* eyther you must presentlie forsake your *cause*: or more sufficientlie confirme the same, then you haue hitherto done. Otherwise the whole world will forthwith condemne you for a verie peruerse and contentious person: very wilfullie bent to your *idle conceits* without eyther sway of reason, or shew of sense.

Exorcistes.

Well sir, sith you so careleslie reiect those holie and profitable *uses*, which are drawn from this my *Doctrine* concerning *essentiall possessions and dispossessions of diuels*: I pray you what one good vie may be made of that which you hold to the contrarie.

Orthodoxus.

I doe no further reiect your said *uses* then their proper vnfoundnes, and want of sound matter to be grounded vpon, doth necessarily require at my hands. Howbeit, because you shall not imagine, that we haue broached such opposite points to yours, as cannot possiblie asoorde any profitable *use* to the Church or people of God: we are therefore not vnwilling to put downe some few *uses* of many, to make knownen to the world what *true uses* in deed may soundly be drawn from the soundnesse of our *Doctrine*. Which being by vs very faithfully propounded, are now authentically privileged by *publike authoritie*. Howbeit, because we are almost all weary of this wearisome businesse: let vs walke forth to refresh our selues, for one hower or two: and then proceed in our purpose.

Physiologus.

We all approue of your motion.

The end of the second Dialogue.



The third Dialogue.

THE ARGUMENT.

The holy and right vses, which the Church and children of God are to make of this Doctrin, concerning the finall determination of possessions and dispossessions of Spirits and Diuels.

The speakers names.

{	PHILOLOGVS.	{	PHYSIOLOGVS.
	LYCANTHROPVS.		ORTHODOXVS.
	PNEVMATOMACHVS.		EXORCISTES.

Come on *Exorcistes*, you doe earnestly expect (I am sure) what *holy vses* we may possibly make of these our former discoursed *opinions*: so opposite to yours in euery point.

Exorcistes.

I doe so indeed: neither need you to wonder thereat. For if you so carelesly reiect those *seuerall vses* which I made before, and onely because there is no matter (as you say) to ground them from: what ground haue your selfe to build any *vses* vpon; denying so flatly the *essentiall possession*, and *dispossession of Diuels*?

Orthodoxus.

Why man, we will draw our *vses* from the *finall determination of possessions and dispossessions*: but seeing you are in such *expectation* thereof, we will no longer protract the time.

Lycanthropus.

Nay sir, we also our selues are all held in as earnest *expectation* thereof, as is *Exorcistes*, I am sure: and therefore I pray you proceede in your purpose.

Orthodoxus.

With very good will. Wherein also you haue to vnderstand, that the *vses* whatsoeuer which we intend to put downe from any the precedent points, they are summarilie such as haue a speciall relation, either to the Lord himselfe; or to some other besides.

A very excellent order. I pray you therefore proceede in putting downe, first, those *seuerall uses* which haue a more speciall relation to the Lord himselfe.

Orthodoxus.

The 1. use.

Rom. 3. 4.

Tit. 1. 2.

Heb. 6. 17. 18.

Gen. 3. 15.

1. Pet. 1. 19. 20.

Act. 2. 23.

Rom. 16. 20.

Heb. 6. 11. 12.

Psal. 42. 5. 11.

and 43. 5.

Eph. 6. 11. 12.

1. Pet. 5. 8.

Luk. 22. 31.

Content. First therefore, these our precedent *discourses*, they offer vnto vs in generall a very holy *meditation*, concerning the vndoubted *faithfulnesse* and truth of our eternall God. Who (promising foure thousand yeeres fully before to send such a blessed *seede* of the woman, as should actually bruse the *Serpents* head) hath in his owne determined time, very *faithfully* fulfilled the same by sending his owne *Sonne* into the world, to accomplish his said eternall decree concerning the timely subduing of *Satan* his kingdome of darkenesse. This therefore, may serue very fitly to confirme our *faith and hope*, in the faithfull assurance of all the rest of his *promises* as yet vnperformed: how impossible soeuer they seeme in our weake apprehension. More especially, it may fully assure our soules of the faithfull performance of that one *infallible promise* of God, which concerneth the vtter subuersion of *Satan* his whole kingdome of darkenes, and of the quite *treading downe* of himselfe, very *shortly* under our feete. Because, whatsoeuer is already fulfilled in part; the same is a very sure pawne to our soules of fulfilling the whole, in that conuenient season which the Lord hath appointed. Let vs therefore (in an holy *meditation* of this so faithfully performed a *promise*) be more readie to raise vp our *drowning soules* with an holy consideration, and full assurance of all the rest of Gods *promises*. Yea, and whensoever any doubtings (by the suggestions of *Satan*) shall at any time hereafter arise in our harts, and seeke to surprise our *faith and hope* concerning the vndoubted certaintie of any one *promise* of our gracious God: let vs forthwith begin to checke our *fainting soules*, & very earnestly to *meditate* thus with our selues and lay. My Soule be not *faithlesse* (I pray thee) but *faithfull* in those the assured *promises* of God, which chiefly concerne the finall and full *subuersion* of *Satan*. For what though he be dayly *assaulting*, suggesting, and tempting? what though he seeke dayly to *fanne* and to winnowe thee, as men winnow *wheate*? what though he *rageth* howrely like

like a cruell red Dragon: and goeth continuallie about like a *Renel. 12. 7.*
ramping and roaring Lion to deuoure thee? yea, admit he doth *1. Pet. 5. 8.*
 eftsoones trip up thy heeles at vnwares, and giue thee a fearefull *2. Sam. 12. 7. 8.*
 fall? yet shall he neuer finallie preuaile against thee; thou canst *Luk. 22. 57.*
 not finallie lye still in the dust of death; thy faith cannot finallie *Luk. 22. 32.*
 faile. No no, thou hast a sure promise from God to go conque- *Ioh. 17. 20. 21.*
 ringlie vpon the Lion and Adder: and to trample the yong *Psal. 19. 13.*
 Dragon vnder thy foote: yea, the Lord God, he hath promised
 very shortly to tread Sathan downe vnder thy feete. And what *Rom. 16. 20.*
 one cause hast thou (I pray thee) to distrust the truth of this
 promise, thou hauing especiallie such a sure earnest pennie there- *Heb. 12. 1.*
 of, in the faithfull performance of other his faithfull promises? *Heb. 12. 12. 13.*
 Let not any supposed lingring delay procure in thee a langui- *2. Pet. 3. 9.*
 shing hope. Consider the Lord his experimented faithfulness con- *Gen. 3. 15.*
 cerning that promised seed which was actuallie to bruse the ser-
 pents head. That promise being solemnely pronounced vpon
 Adam his fall, was foure thousand yeares after very faithfullie
 fulfilled in Christ: and therefore this his latter giuen promise co-
 cerning the treading downe of Sathan vnder thy feete, it shall in
 his certaine appointed time be certainly performed vnto thee.
 For as all times with the Lord are presentlie present, and there- *2. Pet. 3. 8.*
 fore, no forgetfulness may possible lodge with his maiestie: so *Mal. 3. 6.*
 is there with him no shadow of change, and therefore he will vn- *Iam. 1. 17.*
 doubtedly performe whatsoeuer he hath certainly promised.

Lycanthropus.

This (I assure you) is a most comfortable use for Christian
 consciences: I pray you proceede in the rest.

Orthodoxus.

I will. This doctrine againe as it franklie affordeth an holie *The 2. use.*
 meditation concerning the faithfulness and truth of God: so doth
 it no lesse freelie offer vnto vs a very deepe and sacred conside-
 ration concerning the omnissufficiencie of our all-sufficient Crea- *Gen. 17. 1.*
 tor, and of the exceeding mightie power of his ouer-ruling
 arme ouer euerie of his creatures of what nature or kind soeuer.
 Yea euen ouer those the intellectuall spirits, who for their inue- *Renel. 12. 10.*
 terate malice, are called accusing aduersaries: for their insatiable *1. Pet. 5. 8.*
 crueltie are termed *ramping and roaring Lions*: for their inexo- *Renel. 12. 3.*
 rable rage, are intituled the red fire Dragons: for their vnder- *2. Cor. 11. 3.*
 mining subtiltie, are said to be Serpents: and for their Lordlie *Renel. 12. 9.*
 dominion are accompted the Princes, and gods of this world. *Ioh. 12. 31.*
2. Cor. 4. 4.

These titles howsoever they seeme terrible vnto vs, yet are the *Spirits* themselves no better then *hangmen* to the heauenlie maiestie of the mightie *Iehouah*, but *vile vassals* to accomplish his vnchangeable decrees, and the *spanish executioners* of his ineuitable *indgements*. Yea, and howsoever they make an *out-facing brauado* in any their outrageous attempts against the *sonnes* of mortall mē, as though they would forthwith *surprize the whole world*, not vnlike to the *chayned Monkje* which keepeth a skipping and leaping, as though she would presentlie ouerleape the vtmost borders of *Egypt*: yet can they extend their furie no further then the length of their *chaine* will giue them leaue, because their whole *malice*, *power*, and *policie* are perpetuallie limited within those their appointed bounds, which they cannot possible passe. And therefore the serious consideration of this the *ouer-ruling hand and power of the Lord*, may notable serue to support those often feares, which do ordinarilie arise from the often feeling of our fraile and feeble condition concerning our powerfull resisting of any the forcible assaults of *Satan*. Let vs therefore in euerie of these *daunting feares*, endeavour to strengthen our weake knees, and to support our feeble hands which hang so *dronpingly downe*, by meditating daylie vpon the *almightie power of our conquering Iehouah*. Yea, let vs tell our distrustfull *soules*, there is little cause to be frighted herein, they hauing such an *ets bang elohim*, I meane, so powerfull a *finger of the almightie God*, as is sufficientlie able to knap in sunder the *iron barres of Sathan*, and to beate backe the vtmost force of his *buffeting blowes* from all his beloued in *Christ*, who hauing promised that *his power alone* shall be a sufficient protection for euery of them, and purposed to *make perfit the same by those their manifold weakenesses*, will haue them thus exercised a season for the further manifestation of his watchfull *providence* over them; for their greater *triumph*, in the day of their *glorious coronation*; yea, and for the sorer *confusion of Sathan* himselfe in the *generall indgement*.

Philologus.

A worthie *meditation* no doubt: and such as is able to support the feeblest soule on earth.

Orthodoxus.

Againe, this doctrine of ours concerning the finall determination of *Satan* his power of *actuall possession*, by the promised

2. Pet. 2. 4.

Iude 6.

Reuel. 20. 2.

Tob. 8. 3.

Heb. 12. 12. 13.

Exod. 8. 19.

Luk. 11. 20.

Psal. 107. 16.

and 116. 16.

2. Cor. 12. 7.

2. Cor. 12. 7.

2. Timosh. 4. 8.

1. Pet. 5. 4.

2. Pet. 2. 4.

Iude 6.

The 3. vse.

mised seed of the woman, who hath *actually* brused his head:
 it ministreth fitly vnto vs a verie fruitfull *meditation* of that
 vnspeakeable *maiestie* and *power* of *Iesus Christ*, which respec-
 teth especially his triumphant conquering, or rather his
actuell vanquishing, subduing, and spoyling of *Satans* tyran-
nicall dominion and *power*: more especiallie his *actuell affli-*
cting, tormenting and vexing of mens *bodies* and *mindes*, as
 in former times. For this our *conquering Iesus* hee hath en-
 counted with *Satan* hand to hand, he hath *actuellie* brused
 the *Serpents head*: he hath brought vnder that proud *Leuia-*
than: he hath put an *ouerruling hooke* into the nostrils of
 that outrageous *Behemoth*: he hath so put to flight the fierie
 fierce Dragon, as he hath now no more place in heauen: he
 hath led *captiuitie captiue*, and euen *actuellie* cast forth that
 prince which deceiueth the whole world with all his *Angels*.
 Yea and (which more is) he hath not onely freed vs finallie
 from the burthen of *legall Ceremonies*; from the extreame
malediction and curse of the *morall law*; from the strength of
sinne; and from the power and *sting* of *Death*: but hath so
 effectuellie destroyed, and so finally determined the said *ac-*
tuall dominion of the *Diuell* concerning our *bodies*, by the ve-
 rie death of his *bodie*: as he hath euen vtterly *spoyled* *Principa-*
lities and *Powers* themselues, and made a shew of them o-
 penly, and triumphed *ouer them all in his crosse*; yea hee hath
 euen destroyed through death, him that had *power of death*,
 that is, the *Diuell*, and so diuided his *spoyle*, as he shall neuer
 be able any more to recouer his former *possession*, neither yet
 be of power any more *actually* to molest, either our owne, or
 the bodies of any appertaining vnto vs. So as if wee can
 from henceforth but heedfully and warely watch his inte-
 stine windings and turnings, and bee correspondently fur-
 nished with the *spirituall armour* of *God*, for the timely with-
 standing of that his power of *spirituall obsession*, which who-
 lie consisteth in thole his *spirituall assaulings*, *suggestings* and
temptings, wherewith he endeouours continually from time
 to time (*like a ramping and roring lion*) to deuoure vs afresh:
 he will not only *very cowardly flee from vs*, but (which more
 is) wee may also with boldnes, and in all holy assurance in-
 sult vpon him, and his proud *usurping power*, saying thus.
Death, where is now thy power? sinne, where is now thy sting? yea
Satan,

Reuel. 6. 2.

Matth. 4. 3. 5. 8.

Gen. 3. 15.

Iob. 40. 20.

Iob. 4. 10.

Reuel. 12. 8.

Psalm. 88. 18.

Ephes. 4. 8.

Iob. 12. 31.

Reuel. 12. 9.

Gal. 5. 1.

Ephes. 2. 13. 14.

Col. 2. 13. 14.

Col. 2. 15.

Heb. 2. 14.

Luk. 11. 22.

Manh. 26. 41.

Mark. 14. 38.

Luk. 22. 40.

I. Pet. 5. 8.

Ephes. 4. 27.

Iam. 4. 7.

Hos. 13. 14.

I. Cor. 15. 55.

Heb. 2. 14.

Col. 1. 13.

Math. 3. 17.

2. Pet. 1. 17.

Col. 1. 14.

Col. 1. 24.

Reuel. 6. 2.

Satan, where is now thy actuell dominion ouer our bodies? Behold Satan, we all see and know now in experience, that the mightie Iehouah our God and most mercifull father, hath finally freed vs from thy tyrannicall dominion and power of darknes: and hath translated vs into the kingdome of his deare sonne our Lord and Sauour, in whom wee haue the redemption through his blood. And therefore (Satan) the ioyfull remembrance of this our happie deliuerance, may make vs the more free to reioyce in those our former sufferings vnder thy actuell power; because we haue therein fulfilled but the rest of the afflictions of Christ in our flesh. Who suffering still in vs and with vs, will (at his owne appointed time) triumph ouer thee also in euery of vs his members, as he hath actually done in his owne proper person: for hee is gloriously mounted vpon his white horse, hauing a bow and crowne in his hand, and is gone forth conquering, that he might ouercome. And thus in effect for those holie vses, which respectiue haue their speciall relation to God himselfe.

Lycanthropu.

Very well: and what are those other vses (I pray you) which respect some other besides?

Orthodoxus.

The vses respecting some others, are those which more especially respect the creatures themselves: namely, they are such as haue a more speciall relation to Satan, or men.

Pneumatomachus.

A very plaine order of teaching: and therefore (I pray you) proceed first to the vnfolding of those which haue a speciall relation to Satan.

Orthodoxus.

The 4. vse.

Ioh. 12. 31.

2. Cor. 4. 4.

Eph. 2. 2. 3. &

6. 12.

2. Tim. 2. 26.

With very good will. First therefore this *Doctrine* of ours (so substantially deciphering forth to the world the finall determination of Satan his actuell dominion, and the glorious triumph of Christ concerning the same) it doth very liuely demonstrate vnto vs at large, the miserable estate, and captiuated condition of that cursed catife the Diuell. Who hauing hitherto very proudly tyrannized ouer the whole offspring of Adam, and euen actually tormented their bodies and minds at his pleasure, so farre forth especially as concernes his commission from God; was (at the very first onset of Christ in such
actuell

actuell encounter) so fearefully frighted with his glorious
 presence and power, as hee roared forth and cried fearefully,
 saying: Iesus thou sonne of the liuing God, what haue I to do with thee? art thou come hither to torment me before the time? Yea
 and which more is (the worke it selfe being once actually ef-
 fected, according to the predeterminate purpose and pro-
 mise of God) hee is now not onely very powerfully pulled
 downe a pegge lower by Christ himselfe, who (hauing actual-
 lie brused his head) did behold him like lightning fall downe
 from heauen, that is, he beheld him very suddenly, very terri-
 blie, and unrecoverable tumbled downe from his tyrannicall
 dominion: but also euen actually expelled from his actuell pos-
 session in man, and so determinatelie driuen and exiled from al
 future hope of recouering the same afresh, as he walketh now
 through desarts and stonie drie places (like a forlorne and com-
 fortlesse catife) seeking rest euery houre, but findeth none, nor,
 is neuer in hope to finde any againe, as in former times. But
 is now reserved in chaines under darknes vnto the great and no-
 table day: waiting euery houre (in trembling and feare) when
 that mighty Angel, who hath the key and a great chaine in his
 hand, should gloriously descend from heauen, should bind him
 hand and foote, and tumble him headlong into that bottomlesse
 pit, which (from the beginning) was prepared for him and his
 Angels. And therefore now is saluation in heauen, and strength,
 and the kingdome of our God, and the power of his Christ. For the
 accuser of our brethren is (actually) cast downe, who accused them
 before our God day and night. But they ouercame him by the
 blond of the lambe, and by the word of his testimonie: and ther-
 fore reioyce you heauens, and you that dwell in them.

Math. 8. 29.

Mar. 5. 7.

Luk. 8. 23.

Luk. 10. 18.

Math. 12. 43.

Luk. 11. 24.

2. Pet. 2. 4.

Iude. 6.

Iam. 2. 19.

Apoc. 20. 1. 2. 3.

Isa. 30. 33.

Math. 25. 41.

Apoc. 12. 10.

11. 12.

Exorcistes.

This vse (concerning the finall determination of Satan his
 actuell possession) maketh men carelesse, and lulleth them very
 shrewdly aleepe in all carnall securitie.

Orthodoxus.

Nothing lesse I assure you. Nay rather this doctrine of
 ours concerning the finall determination of Satan his power of
 actuell possession, is so farre off from making vs carelesse con-
 cerning Satan his spirituall assaults: as it rather kindleth our
 care by many degrees. Yea, it doth more consideratelie put
 vs in mind of Satan his inexorable and outrageous malice to-
 wards

The 5. vs.

Apoc. 12. 12.

1. King. 22. 22.

2. Chro. 18. 21.

Luk. 22. 31.

Luk. 22. 3.

Iob. 13. 2. 27.

Act. 5. 3.

1. Cor. 12. 7.

Apoc. 12. 4.

Apoc. 12. 15.

1. Pet. 5. 8.

Iob. 1. 7. and

2. 2.

2. Cor. 4. 4.

Matth. 13. 25.

39.

Ephes. 4. 17. 18.

2. Tim. 2. 26.

Ephes. 4. 19.

1. Jam. 3. 15.

and 4. 4. 5.

1. Ioh. 2. 16.

wards men : in the mischieuous practise of that his power of *obsession*. Who (perceiuing himselfe so vnreouerable, and so determinately driuen from his *actuell* domineering ouer the *bodies* of men) doth stirre vp and kindle his said wrath to the vttermoſt in the speedie execution of that his said power of *obsession* : yea, and this so much the rather, by how much he knowes very well that hee hath but a *short time to worke*. This makes him verie earnestlie to entreate the Lord that he may become a *lying spirit* in the mouth of false *Prophets*. This holds him in continuall desire to *sift and winnow the soules of Gods seruants*, as men winnow wheate. This makes him to *dart his sundrie suggestions* into the mindes of the wicked. This causeth him to *replenish* the heartes of *hypocriticall Professours* with all *vntruth and lies*. This maketh him by his owne messenger (I meane the *rebellious prickes of the flesh*) vnmeasurable to *buffet* the deare *saints & seruants of God*. This maketh the great *red Dragon* to draw with his *taile*, a *third part of the starres of heauen*, and to cast them downe on the earth. This enforceth the furious *Serpent* to cast forth after the *Church*, *euen floods of water from out of his mouth*: that the said *Church* might be carried away of the *flood*. Yea the consideration of *Satan his shortnes of time to worke*, is that which causeth him continuallie to *trudge all about*, seeking whom he may possible deuoure. And for this purpose he snatcheth continuallie at euery occasion, as well *without*, as *within vs* : labouring especiallie to blindfold the mindes of men at the hearing of the word, or while men sleepe to play the *ennious man* at the least, by *mingling tares with their wheate*, that so (*corrupting their iudgements*) hee might *captinate their minds at his pleasure*, and cause them to commit all manner of *uncleannes*, yea euen with *greedinesse*. This therefore (you see) should make vs so much the more watchfull ouer our wayes, our words and our thoughts: by how much wee know *the diseases in the entrals* to be much more *dangerous* then those *without*; and an *intestine warre* more *deadlie* then are the *enemie his outward assaults*. I meane those *inward temptations* and suggestions of *Satan* (arising vpon our *naturall concupiscences, inordinate desires, and carnall lusts*) will much more endaunger our *slumbring soules*, then any his *externall operations concerning our bodies* : vnlesse they

they be the more watchfully looked vnto, and the more war- *Ephes. 6. 11.*
 rilie resisted with the *spirituall armour of God*. For by them he *1. Pet. 5. 9.*
 wil make vs (in continuance of time) to forsake and fall from *Apo. 2. 4.*
our first loue and zeale of religion. By them hee will bring vs *Ephes. 5. 14.*
 into a *secure and sensles condition*. By them he will breed a be- *Ephes. 4. 19.*
nummednes ouer our soules: so as (being once without feeling)
 he may draw vs to *all manner of vncleannes*. Yea by the cu- *1. Tim. 4. 2.*
 stome of them, he will so *seare vp mens consciences*, as not on-
 lie they shall *speake lies through hypocrisie*, and become repro- *2. Tim. 3. 8.*
 bates concerning the *faith*: but so carrie themselues in their
 whole conuersation, as *iniquitie shall haue the vpper hand*, and *Math. 24. 12.*
the loue of many become key-cold. *2. Pet. 2. 7.*

Lycanthropus.

Surelie it is euen so as you say, and therefore the Lord
 make vs more circumspect in euery condition: but I pray
 you proceed.

Orthodoxus.

Moreouer, this *Doctrine* of ours (laying forth so directly *The 6. vsē.*
 vnto vs, the *finall determination of Satan his power of actu-*
all possession, and the *continuance of his power of obsession*) it
 teacheth vs plainly the full *compasse and measure of the dinell*
his commission; wherein his *spirituall power* more especially
 consisteth; how farre it *extendeth it selfe*, what he can *possi-*
blie doe, and wherein he is most able to hurt vs: to the ende *Ephes. 6. 12.*
 we may become wile in furnishing our selues with spirituall *1. Pet. 5. 9.*
 weapons, and be made more couragious in resisting his vt- *Ephes. 4. 27.*
 termost force. Yea surely, the fruitfull consideration hereof, *1. Tim. 4. 7.*
 should deliuer and free vs quite, from those many vnneces-
 sarie and *wonted feares*, wherewith (in former times) we haue
 been fearefully taken vp, and tormented by reason of our
 grosse *ignorance concerning this counsell of God*, and for not
 knowing rightly what *powerfull restraint* the Lord hath layd *2. Pet. 2. 4.*
 vpon *Satan his actuall power of possession*. Whereby, it comes *Iude 6.*
 eftsoones to passe, that (being in company with a supposed *Reuel. 20. 2.*
Demoniacke, and mightily dismayed with a causelesse feare of
Satan his essentiall inherencie in the bodies of men) we dare
 neither open our eies, our eares, nor our mouthes, for feare
 of his leaping essentially into our selues: forgetting (in the *1. Cor. 13. 2.*
 meane time) those *inward suggestions*, and *spirituall tempta-*
tions wherewith he doth howlerly assault and circumuent
 our.

our *slumbring soules*. This therefore may fully suffice to reforme our *iudgements* concerning these points: that (being now no more ignorant hereafter, of *Satan* his enterprises) we be not *circumvented* by him at vnwares, but may surely keepe watch & ward: may stand fast in the faith; may quite vs like men: and be ready to encounter with all his assaults.

Pneumatomachus.

The Lord enlighten our harts with this sacred knowledge, and sanctifie the same to our soules: but proceede in the rest.

Orthodoxus.

The 7. use.

2. Cor. 2. 11.

2. Cor. 4. 4.

Ephes. 2. 2.

2. Tim. 2. 26.

Ephes. 4. 18.

2. Tim. 2. 26.

Ephes. 6. 12.

Matth. 13. 25.

and 25. 5.

Ephes. 5. 14.

Gen. 3. 1.

1. Kin. 22. 21. 22.

2. Cor. 11. 3. 13.

1.

Renel. 12. 9.

Ephes. 4. 17. 18.

Moreover, in that this *Doctrin*e of ours, concerning the finall accomplishment of *Satan* his power of *actuall possession*, is so mightely *impugned* by some, and hath such *hard intertainment* in the minds of men: it offreth vnto vs a very fruitfull consideration of *Satan* his deepe policie, cunning, and sleight, concerning especially such points of faith, as doe plainly discouer his craftie practises and wylie proceedings against our soules. As for example, we may (even by these matters in question) very apparantly perceiue his *circumventing* purpose, in withholding of men from keeping due watch and ward against his power of *obsession*: by setting them so earnestly at an idle gaze concerning that his pretended power of *actuall possession*, which *Christ* (he knowes very well) hath long since determined, and concerning which there is now no danger at all. That by this his cunning deuise, he might hold mens minds, from all holy meditations concerning their continuall wrestlings with *Principalities*, with *Powers*, with worldly *gouernours* of the darkenesse of this world, yea, and with spirituall wickednesse, in the high places themselves: while he surpriseth their *slumbring soules* at vnwares, with his spirituall assaults and sirie temptations. And therefore, whensoever we behold hereafter an *extraordinarie* or vnwonted course vndertaken by any, for the speciall supporting of this idle conceit: let vs then vndoubtedly assure our selues, that euen *Satan* himselfe is a *principall partie*, and hath very cunningly his hand in the packe, by being a lying spirit in the practisers mouthes, of very purpose, to circumvent and deceiue *vnstable soules*. That thus holding their cogitations captinated, by a causelesse conceite of a matter which is not

not at all: he might the more cunningly suggest his *intestine* *poysons* and *spirituall temptations*; yea, and the more couertly *miscarrie mens mindes* in a corrupt *conuersation*, without any *due regard* of the glory of God, or the good of their *Soules*. *Ioh. 13. 2.*
Act. 5. 3.
Ephes. 6. 12.

Philologus.

The truth of this *point*, is apparantly euident to all in their proper *experience*: but proceede I beleech you.

Orthodoxus.

Furthermore, inasmuch as this *Doctrine* of ours (concerning the *finall accomplishment* of *Sathan* his power of *actuall possession*) is so *mightily maligned*, and so preposterouslie impugned by some certaine *persons professing the holie religion of God*, it doth very liuely demonstrate to all the world the *vn suspected subtilties* and *wilie proceedings* of that old Serpent the *Diuell*. *The 8. vse.*
Gen. 3. 1.
Who (at his first beginning of *mischiefes*) hauing purposely imployed the *externall ministerie* of the *subtilest beast*, in the speedie subuersion of Adam and all his posteritie, and perceiuing there was euer since (by the *predeterminate purpose* of God) such a *perpetuall enmitie betweene them and their seede*, as *Gen. 3. 15.* he became viterly without hope of vsing that selfesame *meanes* (as before) in any his *mischieuous purposes* against the *persons and bodies of men*, doth practise now a quite contrarie course, and the same also more dangerous then the other by *many degrees*. Namely, he endeouureth *estsoones* (for the speedier and more effectuall corrupting of euery such *sacred ordinance of God*, as concernes especially the *seruice of Saints*) to stirre vp in the Church not cruell *persecutors*, but some certaine *professors* *Act. 10. 30.* of the selfesame *societie*. Men I meane, not only reputed *precise* in the world: but such (for the most part) as will not sticke forsooth (in the pritching beate of their *holie pride*) to say (with skornefull disdaine) to all others besides themselves, *Stand a-* *Isa. 65. 5.* *part, and come not neere vnto me, for I am holier then thou: notwithstanding they be* (for the most part) the *smoking wrath of Iehonah*, and a *fire that burneth all the day*.

These men for their outward shewes of *sinceritie*, being (among many others) in the least suspicion of all concerning any *sinister practises*, and so (in very deede) the *fittest instruments* for the timely accomplishment of *Sathan* his pestilent purposes: therefore hee doth cunningly *seduce their soules* by one meanes or other, and so makes them *estsoones* very fearefullie

to fall into, and boldlie to broach some odde *phantaſticall conceit* of their owne proper braine, to the fearefull infecting of many poore ſoules before they beware.

Gen. 3. 5. 6.

In this *cunning courſe* he began to worke firſt by our *grand-mother Euah*, who (being her ſelfe before very groſſie bewitched by his wilie perſwaſions and holie pretences, and fobbed vp with a fond conceite of *being like vnto God in the knowledge of good and euill*) became forthwith a very ſit *instrument* to ſeduce and deceiue her *owne husband*, and ſo brought him and all his into a miſerable experience (indeede) *not of good, but of euill*.

Gen. 3. 7.

Gen. 34. 14. 15.

Exod. 32. 2. 5.

1. King. 22. 11.

Ierem. 28. 11.

Act. 15. 1. &c.

1. Cor. I. 11.

and 3. 3.

Gal. 2. 11. 12. 13.

Euseb. eccl. hist.

lib. 4. cap. 6. &

lib. 5. cap. 24. 25

26. & lib. 8.

Ruffin. lib. 1. c. 1

Zozom. li. 6. c. 4.

Basil. Mag. ad

fratres in oc-

cident. epist. 61.

& 69.

Act. 20. 30.

1. Ioh. 2. 19.

Gen. 25. 22.

2. Tim. 2. 17.

And this *Connie-catching courſe* the *Diuell* hath ſucceſſiue-ly continued from age to age vnto this preſent time, as the *ſacred ſcriptures* themſelues, and the *eccleſiaſticall hiſtories* do plainly record, if any deſire to peruſe the ſame.

Neither doth this *cunning conueyance* of theſe his inueterate miſchiefes ſtay here, or take vp themſelues from any further proceeding, but (euen alſo in this laſt age of the world) he goeth ſtill forwards with his *legerdemaines*, and iuggling *ſleights*, procuring among our owne ſelues ſome certaine perſons to ſpring vp from time to time, and to utter many peruerſe and pe-ſilent points, of very purpoſe to *draw diſciples after them*. That euen as *Iacob and Eſau* (being brethren by nature) contended together in one and the ſelfeſame wombe, to the deadlie grieſe of *Rebecca* their mother: ſo ſurely the *Diuell* (by theſe cunning deu-*uiſes*) endeuoureth daylie to ſtirre vp among brethren by out-ward *profeſſion* ſuch an intestine ſtrife in the true *Church of Chriſt*, and to hatch vp in the ſame ſuch a ſecret *viperous broode*, as ſhould (like the fretting *Gangrena*) deuoure and eate through the very *bowels* thereof before the danger it ſelfe be ſpied.

A moſt lamentable experience concerning the infallible truth of that which we teach we may haue from the *Anabap-*tiſts* in Europe*: from the *Donatiſts in Affricke*: from the *Ieſu-*ites* in Germanie, in Fraunce, and elſewhere*: from the *Fami-*liſts*, and Barrowiſts in England*: from the fearefull ſeduction of *Hacket*, of *Coppinger*, of *Arthington*; yea, and euen now (at this preſent) from the ſeducing *Exorcists* of euery condition. Euery of theſe (howſoeuer they otherwaies pretend the good of the *Church*, and the credit of *chriſtian Religion*) haue bred a more dangerous ſcandal, and giuen a more deadlie wound to the happie

happie proceeding of our holic Religion in deede, then if they had bin the professed and open aduersaries to the holic profession thereof.

The dutifull consideration of these dangerous occurrents (arising especially from *Sathan* his subtile proceedings) should help to engraue in our hearts a deeper impression of that the *Apostle* his heavenly admonition: concerning the due triall of Spirits before, we do rashly beleene their roaring reports. Yea, and the same doth further demonstrate to all the world, that (howsoeuer the phantasticall crew may haplie impute a great follie vnto vs for these our painefull proceedings) yet notwithstanding (the premisses duly considered) the wise will confesse that we haue very iust cause to cry out with the blessed *Apostle* and say, *Would to God you could suffer a little our foolishnes: yea,* 1. Ioh. 4. 1. *and (indeede) do you suffer vs. Because we are iealous ouer you all with a godlie iealousie: endeouering to prepare you for one husband, and to present you a pure virgin to Christ. Howbeit, we stand greatly in feare, least, as the Serpent beguiled Eua through her subtiltie, so your minds should be corrupt from the simplicitie that is in Christ.* 2. Cor. 11. 1. 2. 3

Phyfiologus.

This use (I assure you) is worthie of consideration: but proceed in the rest.

Orthodoxus.

Moreouer, in that the holy exercise of prayer and fasting The 9. use. is so stoutlie pretended to be a sole and onlie ordinary meane establisht by *Christ*, for the powerfull expelling of diuels without the help of any other besides: and that (the saide meane so obserued) the spirits they shall and will vndoubtly depart from the partie possessed.

This serueth very fitlie to discouer vnto vs, another of *Satan* his cunning deuises. Who when hee cannot otherwaies wrest from out of our handes religious exercises, and other such sacred matters of God: namelie, the word, Sacraments, invocation, prayer, & calling vpon God, with the rest of that kind: will then very carefullie bestirre his stumps, not onelie verie mischieuously to mislead mens minds and iudgements (concerning those matters themselues) by bearing them earnestly in hand, that there is essentiallie inherent in euerie of them, such an vnspokeable operation, vertue or power, as of it

selfe is able (*ex opere operato*) to effect many maruels: but he will labour withall (if possible he may) to *miscarie* euen the holiest & wisest men in their *ordinarie practise* of any the aforesaid *exercises* and *matters of God*. So as (euen in the verie vse of the forenamed matters) hee will cause them verie grollie to sinne: in hauing (without any warrant at all from the word) an idle conceit, that euen those very things themselves (by some *essentiall inherent vertue* they wot not well what) are able forthwith verie fullie to effect, whatsoeuer their *phantasticall conceit* shall fondlie affect or desire.

And hereof it is, that the *superstitious sort* are so superstitiouslie caried away with an idle perswasion, that the fise first verses of *S. Iohns Gospell* (being written in *virgin parchment*, and fastened priuilie about the patients necke) is not only a singular *medicine* for the falling sickenes, but a notable *preservative* also against the power of *infernall spirits*. This makes them belecue that the sixteenth verse of the fiftieth *Psalme*, being (by the *Exorcist* himselfe very solemnely pronounced ouer an *hollow keye*, hauing in it the names of the parties suspected) will vndoubtedlie discover the suspected theefe. This beares them in hand, that the *diuell* may (by no meanes) endure to haue the *sixt petition of the Lords prayer* pronounced within his hearing: and that therefore it was why *Sommers* (for his heart) could not possible pronounce the same. Yea, this perswades them forsooth, that some *texts of Scripture* do onlie but serue to *discover the diuell*; and some others againe, to driue him very forcible forth from the parties possessed.

And that therefore it is, that the *Exorcists* both can and doe also (as they say themselves) so fitlie frame the very words of their *mouthes*, as best may serue to their present intended purpose: yea, and that in the *dispossessing of Sommers*, and at the onlie hearing of these words (namelie, the spirit he cryed aloud, and rent him sore, and came out from the childe, and left him for dead) the *diuell* hee not only rored exceedingly, but (which more is) euen *Sommers* also himselfe, hee was forthwith enforced perforce, very liuely to *att* those selfesame *seuerall matters*, as they were then prelentlie pronounced by Master *Darel* himselfe. As if forsooth there had been secretlie inclosed within the very frame of the *Exorcists words*: such a *magicall force or enchauntment*, as tended directlie (by the onlie

D.1. Narration,
in the historie
of W. Sommers,
pag. 16.

D. Detecation,
pag. 100.

D.2. Narration,
in the historie
of W. Sommers,
pag. 17. 18.

D.1. Narration,
fol. 8. pag. 2.
D.2. Narration,
in the historie
of W. Sommers,
pag. 20.

onlie pronountiation thereof) to the powerfull afflicting, and fearefull tormenting of diuels.

Hence also it is, that the grosse headed papists doe so grosse-lic imagine a magicall force, *in hoc est corpus meum*: for the present transubstantiating of bread and wine, into the very naturall Body and Blood of Christ.

Hence it is, that their Idolatrous masse is made a sacrifice propitiatorie for quicke and dead: and that therefore they haue their seuerall masses for seuerall matters.

That the daily rehearſal of their Ladies Psalter: doth purchase to themſelues the remission of finnes.

That the continuall saying of *S. Bridgets Beades*, commonlie called *their fifteene Ooes*: will (for fifteene dayes before) very directlie demonstrate vnto them, the very day and hower of their death.

That the only pattring ouer of *ſine pater noſters*, with *ſifteene auies*, and *three creedes*: is a penance ſatisfactorie for all their former faults.

Brieflie from hence also it is, that the *Exorcists* of euerie condition doe make sole prayer and fasting (*ex opere operato*) their onlie effectuell meanes for the powerfull expelling of diuels: yea, and that *M. Darel* also himſelfe, doth so confidently auouch the ſame to be the only meanes, for the speedie removing of anie indgement of God whatſoeuer. And that the holie exerciſe of prayer and fasting is made an ordinary medicine for euerie maladie: and the onelie ſalue for euerie ſore. Whereby it commeth to paſſe that the moſt men (neglecting all other meanes els for their good) doe grieuouſlie ſinne in tempting the Lord: and (which more is) doe ſuperſtitiouſlie prophane the holie exerciſe of prayer and fasting. D. Doctrine.

And (which is to be reſpected the moſt of all) they doe thereby very ſtrongly confirme the wiſards of the world in their wicked opinions, concerning the ſuppoſed force of thoſe their filthie ſorceries and magicall inchauntments: bearing the world in hand, that (by the onlie meanes of their filthie charmes, their frame of words, their ſuperſtitious inuocations, and other their unlawfull oriſons) they are able (without any more adoe) to amend whatſoeuer is amiſſe in man or beaſt.

And hercof it is, that the ignorant ſort (beholding a man affected but onlie with melancholie) are ſo ſtronglie concei-

ted: that it is no phisicall meanes, but only the good words and prayers of learned men that must restore them againe to their perfect health.

Lycanthropus.

The truth of this use, I my selfe haue proued long since in my proper experience: but proceede I beseech you.

Orthodoxus.

The 10. use.

Againe, this Doctrine of ours (so notablie discovering the prophanation of prayer and fasting, by Exorcists, by Diuel-driners, by Sorcerers, and such like *superstitious persons*) it doth notablie lay open the inueterate malice of Satan, against any the *publike meetings of the people of God*. Who when (by the *Magistrates* speciall appointment) they haue iust occasion to assemble together at their sacred meetings, to make knowne, and to further thereby their *humiliation* and hartie *repentance*, in an hoped assurance of their *reconciliation with God*, by an holy obseruation of the *publike exercises* appointed thereto: are very sure to be dangerously assaulted therein, by the circumuenting sleights of the *Diuell*. Who will verie earnestly endeouour to deface and obscure the forenamed *exercises*, by stirring vp such persons for the performance thereof, as know not how to vndergo them aright, or which else doe but grossely *abuse them* to vnnessearie and *vainlie conceited purposes*, yea euen vnto such as they were neuer ordained for. Namely, to drive forth *Diuels*, *ex opere operato*: and to be the *sole and onely meanes* (without any other besides) for the timely remouing of any the *heauie iudgements of God*, of what kind soeuer.

D. Doctrine.

D. Doctrine.

Yea, and this their pretended effectuall power for the powerfull expelling of *Diuels*, they ascribe not (forsooth) to the more *materiall part* of that the appointed worship of God (namely to their *feruent prayers*) which were more tolerable by many degrees: but they impute it rather to the very *meanest among all the rest*, I meane to their *abstinence from meates and drinckes*, which is but a *bodily exercise*, and such also as profits very little or nothing at all. Notwithstanding, these sillie poore soules, or rather these strongly seduced sots, they speake and esteeme of such *superstitious fastings*, as of a superexcellent and the most powerfull meanes of all other, to worke many wonders withall. Yea, and so this be (in euery point) performed.

performed according to the iust compasse of their *idle conceit*, though the *parties* themselves haue only but a *bare historickall faith*, which the *very Diuels* are endued withall: yet their said *exercises* they are vndoubtedly of force (as themselves very fondly imagine) not onely to *remoue any temporarie iudgement*, how heauie soeuer, but also to obtaine any *temporall blessing at the hands of God*.

And whereunto tends this *paltrie stuffe* (I beseech you) but onely to bring the holie things of our God into publike reproch among the *irreligious Atheists* and *godlesse crew*; who (when they shall see them practised but only as *cloakes* to couer mens *paltrie pretences*, and to *nouſe* vp the world in their *hypocriticall practises*) will presently grow into scorning thereof. Yea, and (which more is) seeing these *cunning seducers* do so stoutely beare men in hand, that euen those verie *outward worshippings* (albeit they proceede but from a *bare historickall faith*) will worke such straunge and wonderfull things: what a dangerous blow doe they offer vnto all the *sound reprehensions of the Prophets, Apostles, and all other the seruants of God*, who vsed euermore very sharply to *checke the people of God*; for their onely relying on, and for resting themselus too much vpon those their *externall exercises*, when (in the meane time) they neglected a *true sauing faith*, with all other the *vnfained fruits of repentance*.

Moreouer, this their *idle conceit* concerning the falsely supposed efficacie of *sole prayer and fasting* for the powerfull expelling of *Diuels*, what doth it els (I beseech you) but ioy the very hearts, and open the cauilling mouthes of all those our *Iusticiaries* and *cunning Recusants*, who remembring very well that (in all our former *preachings and writings*) we haue hitherto very mightily impugned, and flatly denied them the expected *merits* of those their *voluntarie worships*, and of all other their *owne workes* of what nature soeuer: shall yet now (notwithstanding) behold vs to challenge the same to our selues, yea euen vnto the very meanest of al our *exercises*; and those also not performed by the *holie directions* of a sanctified knowledge, but by the onely *sudden fier-flash* of a *bare historickall faith*, without any warrant at al from the *spirit of God*. And thus much for the present concerning those

seuerall vses, which haue a more speciall relation to *Satan* himselfe.

Philologus.

Very well: and what are those other (I pray you) which more respectiuely appertaine vnto men?

Orthodoxus.

They are summarilie such as respect mens *seuerall carriages*, concerning those intricate and vnwonted *occurrences*, which in these our former *discourses* are handled at large. And these *uses* also they doe either *generally* appertaine to all: or they are more *particularly* befitting some *speciall persons*.

Pneumatomachus.

Which doe generally appertaine to all?

Orthodoxus.

They are all those which do indefinitely belong to *euerie condition of people*, without any respect of their persons. And these *uses* also they are such as doe *generally* concerne either the *seuerall points* propounded at large: or the *parties whatsoever* perusing those *points*.

Lycanthropus.

We approve of your *order*. Begin therefore (we pray you) with the orderly declaration of such *speciall uses*, as haue speciall relation to any the *seuerall points* propounded.

Orthodoxus.

Content. First therefore in that we haue shewed at large, how the vnsearchable power of *God* (concerning especially the *promised seede*) was not onely (in his *eternall counsell*) very certainly *established* before all beginnings of time: but (which more is) the same also was correspondentlie *promised*, and performed in time, according to the predeterminate purpose of the *eternall God*. Surely the deliberate and serious consideration hereof, doth minister vnto vs a singular *meditation*, or rather a notable *document* concerning the stabilitie, and perpetuities of any the sacred *mysteries* propounded vnto vs at large, in the sacred *Scriptures*.

Wherein (for the better confirmation of our *faith* in any other the eternall *Decrees of God*, propounded vnto vs in his vnchangeable word) we haue deeply to consider and marke, what an *immutable Coherence, methode or order*, the

Lord

Lord hath obserued from time to time : not onely in causing I. Pet. 1. 10. 11. 12
to be, but also in bringing *to passe* (yea, euen in the fittest sea-
 sons of all) his owne vnchangeable *purposes*, his *hidden De-*
crees and Counsels, his admirable *operations*, and wonderfull
actions, how impossible soeuer in *nature*; yea, though neuer so
 absurd or obscure in *humane reason*. As for example, the
 Lord hauing (in his eternall *Counsell*) purposed before all Psal. 19. 1.
 times the manifestation of his glory by the *work of his hands*, Prou. 16. 4.
 did (in his owne appointed time) correspondently accom-
 plish the same, by bringing *light* out of *darkenesse*, by cau-
 sing *something* of *nothing*, and by producing *order*, from
 out of palpable *confusion* : and all this, by the *methodicall* and Gen. 3. 3.
orderly creation of things in heauen and in earth. The which 2. Cor. 4. 6.
worke of creation (being in his owne eternall purpose before Gen. 1. 1.
 all times) was in *time* (you see) very effectually performed. Wisd. 11. 14.
Gen. 1. 2.
Wisd. 11. 17.

So likewise, the Lord hauing purposed (from before all Rom. 8. 30.
 eternities) to *call out* from the kingdome of confusion and Ephes. 1. 9. 10.
 darkenesse, such a *selected people* (for the further manifestati-
 on of his glory on earth) as should in a more special manner
professe his holy religion : this said purpose (being in his eter-
 nall *Counsell* determined before all times) was in due time
 accomplished, by calling forth *Abraham* from his owne Coun- Gen. 12. 1.
try and kindred, and by rayling (from out of his withered Act. 7. 3.
Loynes) such an vnspcakable *seede*, as should surmount in Gen. 15. 5.
 number the *Starres of heauen*, promising them certainly Rom. 4. 28.
 the appointed *Sauour*, and performing the said *promise* to Gen. 12. 2. 3.
 them in due time. and 17. 4. 5.
and 22. 18.

Againe, the Lord hauing eternally decreed, not onely to Gen. 15. 13.
 deliuer his said *Church* from the *fire furnace of AEgypt*, but Act. 7. 6.
 also to *plant* the same in the *promised Canaan* : this his said
purpose (being before all *beginning of time*) was correspon- Gen. 15. 13. 16.
 dently accomplished foure hundred yeeres after : in that he Exod. 12. 40.
 caused the said *Land* to cast out the *Amorites*, and planted Act. 7. 6.
 therein his owne inheritance. Gal. 3. 17.

So likewise the Lord hauing (from before all eternities) de-
 termined with himselfe, to deliuer the *children of Israell* from
 that *AEgyptian bondage*, by the *mediation and ministerie of*
Moses ; hee obserued the selfesame *order* also therein. For
 this his saide purpose being in himselfe from before all
beginnings of time : was correspondently accomplished

Gen. 15. 14. 16.

Act. 7. 25.

Exod. 2. 11.

Act. 7. 23.

Exod. 3. 1. 2.

Act. 7. 30.

at his owne appointed time. And therefore (accordingly as he had promised before vnto *Abraham*) he sent *Moses* his seru-
uant to accomplishe the worke. Both by putting into his
minde (when he was fortie yeeres old) to visite his brethren:
and by confirming him also in that honorable calling fortie
yeeres after; partly, by an admirable order of appearing vnto
him, and partly also by a miraculous manner of working by him.

Thus then (you see) their said deliuerance (being deter-
mined with God before all times) it was accordingly promi-
sed and performed in time.

Mal. 3. 6.

Jam. 1. 17.

And as before the Law written from the very first creation,
the Lord obserued this method & order in the orderly mani-
festatation of any his *unchangeable ordinances*: so surely, both
at, and after the giuing of the Law, there was in him no shadow
of change concerning that selfesame *unchangeable course*.

Gen. 15. 16.

Act. 7. 7.

Exod. 12. 40.

Act. 7. 38.

Gal. 3. 17.

For First, (hauing determined with himselfe (before all
beginnings of time) to establish the *Morall Law*, as a *perpe-
tuall rule of perfect obedience*) not onely he did (in very fite
time) make promise thereof to his people: but (which more
is) after the full expiration of foure hundred and thirtie yeeres,
(I meane, at the very appointed season it selfe) he did corre-
spondently accomplish the same.

Mal. 3. 6.

Jam. 1. 17.

Neither hath the Lord obserued such an orderly methode
of working onely before, and at the giuing of the Law: but euer
since then, he hath beene altogether one and the same in the
orderly accomplishment of al his actions, as may plainly ap-
peare in his orderly establishing and subuerting of the sene-
rall Monarkes, how mightie soeuer: in the seauentie yeeres
captinitie of *Israell* his people: in the birth and death of his
onely Sonne: in the vniuersall establishment of his glorious
Gospel: in *Ierusalem* finall destruction: in reiecting his owne
people the *Iewes*, and in bringing the *Gentiles* into their roomes.
And as in all these the precedent operations and actions: so
likewise in the powerfull dispossessing of *Satan*, and in the finall
determination of that his tyrannicall power of actuall possession,
the Lord hath carefully obserued (not onely in purposing,
but also in promising and performing) the selfesame order ac-
cordingly. For as the Lord before all beginnings of time,
did purposely determine such a temporary iudgement, as a
peculiar demonstration of the Deitie of his onely Sonne, and
promised

promised withall, the admirable conquering of the selfesame iudgement in that promised seede, which was actually to bruse the Serpents head: so hath his said Sonne correspondently accomplished the same, by his death and resurrection, destroying *Heb. 2. 14.* through death, him that had power ouer death, that is to say, the Diuell. Yea, he hath spoyled Principalities and Powers, made *Col. 2. 15.* such a shew of them openly, and so triumphed ouer them all in his Crosse. as we may boldly assure our selues of the finall accomplishment of that which our Sauour affirmeth saying. *Nor is the iudgement of this world, now is the Prince of this world* *Ioh. 12. 31.* cast out, that is, his power of actuell possession is fully and finally determined. According to that his authentickall message (elic where) vnto Herode saying: Behold, I cast out Diuels to day *Luk. 13. 32.* and to morrow, and the third day I shall be perfected, or the third day, I will make an end of that bulinesse.

The premises therefore considered, there is no more reason to doubt of the finall determination of this one, then of any other the eternall Decrees of God whatsoeuer.

For, seeing the Lord not onely purposed the finall determination of Satan his power of actuell possession from before all *Gen. 3. 15.* beginnings of time, but also very solemnely promised, and most powerfully effected the same in that promised seede, which was actually to bruse the Serpents heade: who seeth not euen one and the selfesame methode, and order herein observed, as in all other the forenamed purposes and determinations of our eternall God.

And therefore, there is no more reason to denye the finall determination of this one, then of any other the like purposed operations of God: vnlesse we doe purposely intend to bring present confusion vpon the orderly actions of that only wise agent, who *Dan. 5. 25.* accomplisheth and ordereth all things in measure, in number, *26. &c.* and waight. *Wisd. 11. 17.*

Physiologus.

Very true as you say. And therefore let those men beware, who so constantly auouch the continuance of actuell possession now in these later dayes of the world. But proceede in the rest.

Orthodoxus.

Againe, this doctrine of ours (deciphering so plainly vnto vs all those the deceivable notions whatsoeuer, which more peculiarie appertaine to this new-found trade of Diuinitie, with the

the severall points thereof) it ministreth vnto vs a notable meditation, or rather a watchfull consideration concerning the very proper foundation of all those the common received opinions, fantasies, dreames or idle conceites, which runne all the world ouer, about the *Diuels* their essential assuming and transforming of bodies: their pretended apparitions in this or that essentiall forme: their absolute power for creating of substances: their essentiall possessions; their supernaturall operations, with sundrie other such idle conceites.

These their strange imaginations concerning Spirits and *Diuels* (if we rightlie consider the same) they arise not from any the infallible truths of the Lord, reuealed vnto vs in the sacred scriptures; for then we might and ought boldly to embrace them for truths, how absurd soeuer in humane reason: but they do rather proceede from the only imagination of mans idle braine. Who hauing their cogitations darkened through the ignorance that is naturallie in them, cannot possiblilie be made to discerne aright of any such intricate matters.

Rom. 1. 21.
Ephes. 4. 18.

Ephes. 2. 2.

Isa. 29. 13.

Isa. 54.

Matth. 15. 5. 6.

Yea, and they spring partly also from the corrupt customes of the world. For men receiuing such *vntruthes* from hand to hand (as it were an inueterate lie by an auuncient tradition) do careleslie transferre the same from themselves to their owne posteritie, and the ages to come.

And thus forsooth, an old doating custome hauing careleslie begotten many grosse and erroneous opinions concerning Spirits and *Diuels*, the world (at this present) is so vniuersally besotted, bewitched, and possessed with these palpable fooleries, as they had rather to hold a manifest lye in their very right hand, then be brought from their former most fond conceites, and corrupt customes, to an vndoubted knowledge of the truth it selfe.

Isa. 44. 20. &c.

2 Tim. 2. 25. 26

2 Tim. 3. 5.

2 King. 17. 33.

34.

Isa. 8. 20.

Rom. 1. 21. 22.

Ephes. 2. 2.

For howsoeuer they may haplie pretend here in the holie Religion and feare of the Lord, they feare him not in deede and in truth, but do serue him only after the manner of former nations: yea, euen vnto this day they deale in these points, according to the old accustomed manner, and not after the ordinances, customes, lawes, and commaundements which the Lord commaunded the children of Iacob. They runne not (for a true vnderstanding of these mysticall matters) to the lawe and the testimonie, neither speake they at all according to this truth: but euerie man speaketh herein according to the blind imagination of his owne foolish

oolish heart, and after the *corrupt customes of the world it selfe*, because there is in them no *light of truth* concerning these *matters*. And thus much in effect for those *speciall vses* which haue a more speciall relation to any the *seuerall points* propounded.

Lycanthropus.

Very well. Proceede now (I pray you) vnto those other *vses* which more specially concerne the *parties themselves*, perusing those *seuerall points*.

Orthodoxus.

With very good will. Wherin especially we haue to consider, that seeing the *matters* we handle at large concerning these *seuerall points*, are euery of them (as you haue heard) the *infallible truths of the Lord*, and the same also most soundly confirmed by the very sway of *sound reason*, by the testimonie of *fathers*, and by the vndoubted *authoritie* of the sacred *Scriptures*, notwithstanding (any thing hitherto written or said to the contrary) this *Doctrine* therefore of ours it ministreth a most *christian admonition* to all (especially the *fauourits* of this new-found *diuinitie*) to beware how they do ouer-rashlie iudge or condemne any (how contemptible soeuer in their *ouer-weening conceits*) for *Atheists*, *renolters*, *formalists* and *irreligious persons*, who either oppose themselves against, or (at least) do not fauour such *phantasticall fooleries* and fond conceites, as are lately broached abroad concerning these *matters* in question. Let men therefore beware how they doe ouer-rashly *iudge*, or *condemne their brethren* for these things, least haplie they be thought to oppose themselves not only against *eident reason*, *Act. 5. 25. 39.* and the approued *testimonie of auncient Fathers*, but also against the *infallible truths of the sacred scriptures*. *and 7. 51. 2. Tim. 3. 8.*

Besides that, let them further consider, that they cannot so rashlie *speake euill of*, and *condemne their brethren* in these *points*: but necessarilie they must *speake euill of the law*, and *condemne the law*, and so make themselves no *observers*, but *iudges* ouer the law, forgetting that there is but one *law-giuer and iudge*, who alone is able to saue and destroy. Yea, and so much the rather should wise men be willinglie admonished to beware of euerie such rash and *inconsiderate censuring* of others: by how much they may easilie perceiue not onlie their *corrupt inclination* very prone thereto, but also the *seuerall effects* thereof to be very filthie and dangerous.

That

That their *corrupt inclination* is very prone to such an vnchristian course, it is not to bee doubted for these following reasons.

Ioh. 8. 44.
Iam. 3. 15. 16.

Iob. 1. 9. 10.
and 2. 4. 5.
Renel. 12. 10.

First, *Satan* himselfe (being carried an end with an inueterate rage against *humane societies*) hee endeouoreth nothing more earnestlie, then to make *diuisions* in the Church of *Christ*, and to cause among *Christians* such an *vnchristian censuring* of one another: that (by such their inconsiderate courses) he might make them more conformable to his own cursed nature, in *accusing and condemning their brethren*.

Iam 4. 1.

1. Cor. 1. 10.
Phil. 2. 2. 3. 4.

Secondlie, the *corruption of their owne heart* (which naturallie *lusteth after euill things*) doth naturallie affect the godles gracing of themselues, by their *ungodlie disgracing* of others.

Thirdlie, a proud and *vaine-glorious* conceit concerning their proper supposed *excellencie*, in comparison of all other besides themselues: doth easilie draw them vnto such an vnchristian course.

Num. 11. 28. 29
Mark. 9. 38.
Luk. 9. 49.
2. Cor. 10. 11. 12.
3. Ioh. 10.

Lastlie, their *inueterate malice* and enuie against other mens *gifts*, doth breed in them an inexorable disdain, that any other but their own *twinkling starres*, should so much as peepe forth at all, within the *circumference* of their proudlie *vsurped element*.

Neyther onlie the *pronenes of this their corrupt inclination*, but (which more is) the filthie and most daungerous effects which will vndoubtedlie follow thereof, should forcible *disswade* their mindes from such an *uncharitable censuring* of others.

Matth. 7. 4. 5.
Rom. 2. 2.
2. Tim. 3. 5.
Iam. 1. 26. 27.

For first, pretending an *holie zeale of religion*, and yet determining to too *rashlie* of others for but *opposing* themselues to any their preposterous & *idle conceits*: what other thing els doe they effect thereby, but an apparant *discouerie* of their owne cloaked *hypocrisie*?

Rom. 14. 4. 10.
Ephes. 4. 3. 1.

Besides that, they doe thereby also, very *uncharitably provoke* their poore brethren to anger against their persons: and to procure them to sinne.

Iob. 1. 9. and 2. 5.
Renel. 12. 10.

Thirdlie, they doe (by those their *inconsiderate courses*) very apparantlie *discover* to all the world, that they are (in effect) no better then *beastlie incarnate diuels*: thus rashlie to *accuse* and condemne their poore brethren, for but onelie *opposing* themselues to anie their *sensles opinions*.

Lastly,

Lastlie, by those their vncharitable *censurings* of others, *Leuit. 24. 20.* they doe (in the iust iudgement of God) very iustlie procure *Deut. 19. 19.* to themselues the *law of like*. For what one good thing can *Matth. 5. 38.* they possible purchase thereby to themselues: or what other euent doth follow thereof, but a very iust occasion for *Matth. 7. 1. 2.* others, to render and repay them their measure running over, *Luk. 6. 37. 38.* pressed downe, and shaken together, *Rom. 2. 1. 2. 3.*

The premisses therefore duclie examined, and consideratione wayed with the *even ballance of an holy discretion*: wee doubt not but that this *admonition* of ours being giuen to the wise, will make them more wise, and verie warilie to consider how they inconsiderately rush vpon any those vncharitable *censurings* of others, or iudge rashlie of any man before the *Prou. 9. 9.* time: untill the Lord come who will lighten things that are hid in *I. Cor. 4. 5.* darkenes, and make manifest the counsels of euery mans heart, *Heb. 4. 13.* that so euery one may haue his due praise, or dispraise from God.

In the meane time therefore this one vie of ours may fitlie serue as a *watchword* for wise men, to make them beware how they doe cyther approue or disproue of any the published labours of other, in an onlie regard of the author himselfe: which argueth in euery of them very grosse and carnall *I. Cor. 3. 3. 4.* affections.

Yea, and it may in like manner very fully suffice to make them much more considerate how they doe entertaine (hand ouer head) the faith of our Lord Iesus Christ with respect of persons: which is vndoubtedlie a very preposterous kind of *Iam. 2. 1.* profession.

Brieflie, it aduiseeth better and worse to take diligent heede, that (in their prouing of spirits, and trying of all things) they doe onlie hold that which is good, and very conscionable abstaine *I. Ioh. 4. 1.* from all appearance of euill. *I. Thes. 5. 21. 22.*

Lycanthropus.

Surely sir (if a word be enough for a wise man) this one vse may fullie suffice to admonish so many, as are not ouer wilfullie wed to the vnrule sway of their corrupt inclination: but proceed in the rest.

Orthodoxus.

Again, in that the resplendent beames of this plaine truth which wee teach so liuely, and so notably laieth open to all the world the palpable and foggie cloudes of that their new-found

Aff. 8. 9.
Gal. 3. 1.

Eph. 4. 14.
Iam. 1. 6.

Psal. 12. 3. 4.
Psal. 14. 1. 8.
Pro. 3. 8.

Isa. 9. 15. & 28.
15.

Isa. 5. 20.

found *trade of Diuinitie*, which hitherto haue so dangerously *dazeled the iudgements of men*, together with all and euery the *appurtenances appertaining thereto*: who seeth not now how fitly and how forcibly the same admonisheth al men of euerie condition, to *cease forthwith*, and to *take up themselves in time*, from being any further bewitched (as in former seasons) with such *babling fooleries*, as are broached abroad in those their vndutifull *Pamphlets*, and from being caried about any more, *like children*, by any those vaine & windie *blasts*, which (like to vntinuely birchs) are so vainly vented foorth from their proud and insolent *puffes*. Namely, the *Diuels* their supposed *absolute power* to worke what they list: their pretended *essentiall possessions*: their imagined *assumings* and *transformings* of what bodies they please at their pleasure: their falsely conceited *facultie* for the creating of *substances*: their dreamed *dispossessions*, by an established *ordinarie meanes* of prayer and *fasting*, as by themselves is fondly imagined, with fundrie such other *supposals* besides.

All these their *unwritten verities*, or rather their vnwaranted *trifling toys*, as they haue bin hitherto receiued (hand ouer head) among the *irreligious and prophane of the world*, with no lesse admiration forsooth, then if they had been the *Alcoranean Oracles of Mahomet* himselfe: so are they (alas) at this present, to too readily entertained with many (of no small accompt in the Church) as the *infallible truths of the eternall God*. Howbeit, the same (being once equallie waied and wisely examined, according to the very *touchstone of truth*: they will (notwithstanding any the supposed sway of their *bookes*) appeare to be no better in effect than *old wines fables*; then the *Legerdemaines of cunning Imposters*; and the *consoning sleights of some Popish priests*, as hath beene proued at large.

The *premisses* therefore considered, let the *authors or fauourers* of those published *Pamphlets*, endeouour what they possible may, to support and vphold those fondly conceited *fooleries*, in their former account with the people of God: they will (notwithstanding) very shortly vanish away *like snow in the Sunne*, & be deemed no better in effect, then *Hobgoblins, Bugboies, Night-sprites, or Fairies*, to make the young children afraid with their *supposed shadowes*, while the aged ones in
Christ

Christ doe take their comfortable rest, in an assured confidence, concerning the ouerruling power and providence of Iehouah himselfe. And thus much in effect for those seuerall vses which doe generally appertaine to all men.

Pneumatomachus.

They are all *singular vses* no doubt. But proceede now (I beseech you) to the putting downe also of such as are more particularly besitting some *speciall persons*.

Orthodoxus.

With very good will. Wherein we haue first to consider, that the *seuerall vses* more particularly besitting some *speciall persons*, they are summarily of two sorts. Namely, either such only as concerne the *affectors of that new-found Diuinitie*: or else such also as respect the *mislikers thereof*.

Lycanthropus.

What are those *vses* (I pray you) which more speciallie concerne the *affectors thereof*?

Orthodoxus.

They are summarily such as doe purposely tend to the timely informing, either of the *authors themselves*, or of any their *fauourits*.

Philologus.

Declare first (I pray you) those *seuerall vses*, which more particularly respect the *authors themselves*.

Orthodoxus.

Content. Wherein wee haue first to consider, that for so much as all those the *former conceits*, which *Exorcistes* hath broached abroad, concerning these matters in question, are euery of them vndoubtedly such, as (notwithstanding any his *glorious pretences*) doe not onely not bring any one benefit to the Church in generall, or to any the *particular members thereof*: but doe rather tend couertly to the timely support of his owne *private purposes*, without hauing relation to *publike good*; nay rather to the *untimely procuring* of many *publike and private mischiefs*. The consideration hereof may serue to discouer thote *secret plots* and *under-hand practises*, which our *miracle-mongers* (of what condition soeuer) doe mutually obserue among themselves with one *harmonickall consent and course*.

For they all (in the very first progresse of any their plotted proceedings)

proceedings) doe primarily propound to themselves such purposed *proiects*, as they (notwithstanding any their outward *iollie pretences*) doe cunningly prosecute, and eftsoones accomplish, by the *secret meanes* of many their *under-hand practises*, and iuggling sleights of *legerdemaine*: yea and this also with such a *slye and nimble conueiance*, as a man would hardly imagine, that not any other but *May-butter* it selfe could possible *melt in their mouthes*.

1.Tim.6.5.
Iud.16.

For these cunning *practitioners*, as they haue euermore had an *insatiable thirst* to the filthie *pleasures* and *pelfe* of the world, as to the onely *true obiects* of their hearts desire, and the very purposed *proiects* which they principally propound to themselves in any their *under-hand practises*, though they *falsely make shew* of a quite contrarie end, in all outward appearance: so haue they their sundrie *deuices* to further their said enterprise, and to accomplish effectually that their *primarie* pretended purpose, wherein also they are resolutelie bent, notwithstanding any *crossing occurrents*; although yet with as little suspicion as they possible may.

And therefore in the very *first progresse* of those their proceedings, they solemnely pretend the *glorie of God*, the gracing of sundrie his *sacred ordinances*, and the singular great good of his *Church*. Namely, either an approbation of the *real presence of Christ in their Masse*, or a confirmation of *publike fasts* in those their *solemne meetings*: or a perpetuall establishment of the *worship of Saints*, of *Purgatorie*, of *Masses*, of *Trentals*, of *Dirges*, of *praying for the dead*, of *plodding on Pilgrimage*, with tenne thousand such other *deuices*.

1.Tim.3.3.
and 6.5.
Tis.1.7.
Iude 16.
1.Pet.5.2.

Iob.15.31.
Psalm.7.14.
Isa.59.4.

Howbeit (notwithstanding these wonderfull *sturres*) if wee more prouidently respect the *full period* of those their proceedings, wee may plainly perceiue that their *primarie* propounded *pleasures* and *profits* (which they hourelly expect as an *ordinarie interest*, successiuelly arising from such *coloured courses*) they are that *quickening spirit* which only affoordeth life and *motion* to those their *extended actions*: yea, and that onely *preexisting efficient* which giues an *essentiall forme* to all their purposes, and without which their *under-hand practises* would become an *untimely birth*, would quickly *vanish away* of themselves, and forthwith come vnto *nothing*.

Neither only these their *lewd plots* and *practises* are apparently

rantly laid open : but the fearefull effects also of such counterfeited prances, they are (by the consideration hereof) verie plainly discovered. For who seeth not how opposite the same is to the eternall purpose of God concerning the actual brusing of the Serpents head : how derogatorious to the supereminent dignitie and power of Christ, for the finall determination of Satan his power of possession : how iniurious vnto the certaine established truth of the Gospell, in that it reuiue the miraculous confirmation thereof afresh : how hurtfull to the Church of Christ, by breeding therein such vnnecessarie and fruitlesse garboyles : how grienous to the godly, in procuring such an horrible prophanation of prayer and fasting, vnder an holie pretence of doing great good to the Church : how scandalous to the weakes, in making them doubt whether the Gospell bee yet fully confirmed by miracles : how offensive to Atheists, in causing them to skorne the holie things of God, so odly prophaned : how gratefull an enterprile to Antichrist, in that it puts vpon the true spouse of Christ the proper badge of his whorish strumpet : how dangerous to all men, by drawing them thereby into many idle conceits, and needlesse troubles : and lastly, how acceptable a seruice it is to the Diuell and his Angels, in that it erecteth and holdeth vp their kingdome afresh, by bearing the world in hand, that Spirits and Diuels haue such an essential inherencie in the bodies of men, as cannot bee helped without fasting and prayer, when there is no such matter at all; but only the bare imaginations of idle braines, and the deluding deuices of such cunning Impostors, as accompt worldly game the greatest godlinesse, and thereunto also doe hourelly applie all their purposed plots and predetermined practises, as experience in euery age of the world hath made it apparantly euident.

Gen. 3. 15.

Ioh. 12. 31.

Mar. 16. 20.

1. Cor. 2. 4.

Psal. 122. 6.

Gal. 5. 4.

Exod. 20. 7.

Marth. 6. 7.

Mar. 16. 20.

Heb. 2. 4.

Isa. 52. 5.

Ezech. 36. 20.

Rom. 2. 24

Marth. 24. 24.

2. Thes. 2. 9

Psal. 4. 2.

Isa. 15. 31.

Psal. 7. 14.

Isa. 59. 4.

Lycanthropus.

This use (I assure you) it serueth for singular purposes : but proceede in the rest I beseech you.

Orthodoxus.

Moreouer, it being (by these our precedent discourses) apparantly made knowne to all the world, that the very Antithours themselues of any such vnderhand practises, haue (in euery age) been fearefully disgraced by the all-seeing God : sharply censured by godly Superiours : greatly disliked of all

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the *Religious*: perpetually *impugned* by the most *iudiciall sort*: miserably *scorned* among the *secure* and *godlesse Atheists*: yea, and euen generally *condemned* of one and other: this should sufficiently *enforme* the late *spronge plotters*, and *dayly deuisers* of euery such new found *senselesse Diuillitie*, concerning the *vndoubted vanitie* of euery such *vaine inuention*: yea, and it should make them withall to be mightily

Act. 20. 41. &

13. 10. 11.

2. Tim. 3. 8. 9. 13

Exod. 8. 19.

Act. 8. 11. 12.

and 13. 10. 11.

2. Tim. 3. 9.

amazed, and to tremble exceedingly at the *unsearchable iudgements of God*, concerning such *subtill Impostors*, as seeke to *seduce* the world by any their *vnder-hand shifts*. Who, notwithstanding they be neuer so *outwardly holy* in those their *plotted pretences*: yet, when they shall once but dare to enterprise the *vnorderly manning* of any such *slie* and *cunning conueyances* without an *authentick warrant from the word of the Lord*: they doe thereby not onely procure the *mightie Iehouah* to bring their *Legerdemaines* to light, but (which more is) they doe also (to any one of *sounde iudgement*) so euidently bewray their *palpable follie*, and so apparantly lay open their *owne weakenesse*, concerning the necessary support of their languishing *cause*, as euen the very *best affected* towards their proceedings (being *especiallie iudiciall persons*, & such also as are not too much overcome, and too *preposteroullie* carried with *partiall conceites*) may easily be ledde, to thinke that the very *Authors* themselves doe but struggle against their *enlightened iudgements*; not vnlike vnto those, who (making *shipwracke of conscience*) haue fearefully forsaken their *former sinceritie*, and *soundnesse of faith*. And this in effect, for those *seuerall vses*, which more particularly respect the *Authours* themselves.

Pneumatomachus.

Very well. But proceede now (I pray you) to those other *vses*, which more specially concerne their *vnderhand fauourits*.

Orthodoxus.

With all my hart. Wherein we haue first to consider, that seeing (howsoeuer the *cunning Impostors* of euery age haue, like *Iannes and Iambres*, euen openly encountered with the sound ministerie of *Moses*) their *deceiueable signes* and *lying wonders* could neuer possible stand against the *ineuitable force of the word*, but (like to the *AEgyptian sorcerers rodde*s)

Exod. 7. 12.

rodde) haue been euermore deuoured by Aaron his rodde: this therefore may fitly serue to admonish to the full, our *underhand fauourits* of euery such *newfound Diuinitie*, that (now at length) they beware how they doe hereafter receiue the holy word of the Lord, in an onely respect of persons, which is the ordinarie vsage of carnall professors. Least, as *Simon Magus*, along time bewitched the giddie braines of Samaria with his seducing sorceries: so their mindes alas, should (by some serpentine subtiltie) be drawn at vnwares from that holy simplicitie which is in Christ.

Yea, and this should admonish them further, that in these and all other like intricate causes, they receiue not (hand ouer head) whatsoever is disorderly printed or *underhand broached* by those, whom they partially fauour with a personall respect: but that they would rather haue speedie recourse to the Law and the testimonies, and search there (with the good men of Berrea) whether they doe proportionably speake or write according to the infallible truth thereof, which they will vudoubtedly doe if there be in them any true light at all. Because (being otherwise, either too partiall towards those whom they fondly affect, or too prrindicate at least towards such, as soundly impugne their proceedings) they should shew themselues to haue no loue of the truth, for the only truths sake: and therefore no maruell though they be purposelie subiected to strong illusions, and euen desperately giuen ouer to entertaine vntruthes, falshoods, and lies, to their further peruertering, and the fearefull hazarding of their hoped saluation.

Philologus.

The Lord graunt, that this use may become no lesse profitable, then we see it expedient for euery condition of people: but proceede in the rest.

Orthodoxus.

Moreouer, sith the fearefull inconueniences ensuing such *Legerdemaines*, are diuerfly dangerous concerning the glorie of God, and the good estate of his Church here on earth: this therefore should thoroughly aduise the *underhand fauourits* of any such *newfound Diuinitie*, to beware how (either by company, conference, continuance, or any their *underhand maintenance*) they doe couertly vphold such cunning *Impostors* in any their counterfeite courses more especially con-

cerning those *idle conceites* which haue so vndutifully, and so disordredly been broached abroad by their *Bookes*. Least they be otherwise very iustly adiudged to *instle against the glory of God*: to *undermine the supereminent dignitie of Iesus Christ*: to *enlarge that temporarie power of the Diuell*, which *Christ* hath long since *restrained for euer*: to *weaken the certaintie of faith*, respecting especially those *particular promises*, which the Almighty hath made concerning our full deliuerance in *Iesus Christ*: yea and (which more is) to *countenance a confused disorder*, against her *Maiesties established Lawes and orders*. And this in effect, for those *seuerall vses* which onely concerne the inconsiderate *affectors* of this newfound *Diuillitie*.

Lycanthropus.

Proceed now I beseech you to some such *seuerall vses*, as may more especiallie respect the *mistakers* thereof.

Orthodoxus.

With very good will. Wherein also wee haue to consider that al those the *following vses*, they are here to be put downe in a double respect. Namelic in an especiall respect of *publike* or *prinate persons*.

Lycanthropus.

A very plaine order: and therefore I pray you proceede first to the timelie vnfolding of those *fundrie vses*, which more especiallie concerne the *publike persons*.

Orthodoxus.

Content. Wherein especiallie you haue to consider, that the *seuerall vses respecting publike persons*, they are such as haue a more speciall relation to their *publike places and callings*. And these *publike perions* are also twofold, namely, eyther the *ciuill magistrates*, or the *ecclesiasticall ministers*.

Philologus.

Vnfold those *vses* first I beseech you, which more especiallie concerne the *ciuill magistrates*.

Orthodoxus.

With very good will. Wherein we haue first to consider, that seeing so many and such *dangerous mischiefes* doe daylie proceed from the *underhand practises* and *legerdemaines* of cunning *impostors*, as in our *seuerall discourses* hath beene handled at large; this therefore may fitlie serue for the further

ther enlightning of all in *authoritie*: concerning especiallie their orderlie *esteemings* and *iudgings* about any the like *occurrents*, which may haplie hereafter be brought into their open *consistories*, or before any their *iudiciall thrones*.

And this moreouer may giue them accordingly some further inckling, how to proceed against the *persons* of any (how holie soeuer in shew) that shall once but dare to maintaine such *idle conceits* to the high dishonour of God, and the daylie incumbrance of *Christes Church*. 2. Tim. 2. 19. 20

Yea, and (which more is) we doubt not at all but that these poore labours of ours (how loathsome soeuer in the eyes of the scornefull) they daylie doe, and will vndoubtedlie take so much more deepe *impressiō* in the honourable hearts of all holie *superiours*: by how much they may now plainly perceiue in *experience*, that (partly for want of looking into with the *soundest iudgement*, and partlie also for not proceeding against such *grosse malefactors*, with some *sharper censure* accordingly) such straunge and *vnwonted occurrents* doe effectsoones become very *intricate*, obscure and doubtfull, and procure withall manie perillous and *incurable conceits* among the simpler sort.

Pneumatomachus.

A very excellent *use*: but proceed in the rest.

Orthodoxus.

Againe, in that the *outragious flames* of this wild-fire, which at the very first beginning of all so vniuersallie and so fearefullie *ouerspread it selfe*, are now so quietlie calmed by the *cooling streames of iustice*, so forciblelie suppressing the same: this tendeth very notablie (you see) to the singular *commendation* of those our *superiours*, who so timely tooke notice of, so seriousslie *enquired into*, so iudiciallie *proceeded against*, and with such holie perseuerance *persisted constantlie* in the necessarie *restraint*, and timelie *stoppage* of all those *outragious courses*, which the *busie headed broachers* of such *idle conceits*, were so vndutifullie entred into, by the onlie instigation of their owne *itching humour*, without eyther due regard to the *glorie of God*, or any *respect* of the *Churches good*. Yea, and (which more is) the *magistrates* singular care is so much the more highlie commended, by how much an vrgent necessitie (in this erroneous and reeling age of the world) required the

the same at their hands. Wherein euery *odde companion* doth boldlie take libertie to *fanſie* whatſoeuer him liketh; *penneth* and *printeth* whatſoeuer he pleaſeth; and *broacheth* and *buyeth* whatſoeuer his *itching humour* affecteth: though neuer ſo *opposite* to our holy eſtabliſhed religion, neuer ſo *contrarie* to her *Maieſties lawfull proceedings*, neuer ſo *abſurd* and *unſound* in it ſelfe, or neuer ſo *daungerouſly* entendeth the *Churches hurt*: yea, & al this, as though there were *no king* at all in *Iſrael*.

Judg. 17. 6.

Besides all this, the *magiſtrates* their deſerued *commendation* (concerning the timely ſuppreſſing of theſe *untimely occurrents*) doth breake forth (like the *Sunne* in his ſtrength) more eſpeciallie in this, that they alſo (reſpecting eſpeciallie that ſpeciall charge which *Chriſt Ieſus* by an holie adiuration impoſeth vpon them thus: *Take to vs the foxes, the little foxes which deſtroy the vines; for our vines haue ſmall grapes*) haue (notwithſtanding all humane frailties) continued an *inuincible courage* againſt ſo manie *ſtrong meanes* which were hourly vſed vnto them, in the onely behalte of the *parties offending*: yea, and that alſo by the often *importunities* of ſundrie *ſollicitours* of very good worth and place. Who euerie of them (from out of their approoued *loue* to good *men*, & good *cauſes* no doubt) were ſo earneſt that way, as it iſt to be wondered that the *Magiſtrates* *chriſtian courage* was not vtterlie quailed, or ſomething calmed at leaſt. Which would vndoubtedlie haue come to paſſe: had they not (with a ſingle eye) reſpected their *duties* enioyned them in the word, the *ſundrie examples* of ſundrie good *gouernours* before them, and their *ſingular care* for the *Churches peace*. And this in effect, for thoſe *ſeuerall uſes*, which more eſpecially concerne the *civil magiſtrates*.

Cant. 2. 15.

Exod. 18. 21.

Lycanthropus.

Declare now ſome ſuch *other uſes* I pray you, as may haue a more ſpeciall relation to the *eccleſiaſticall miniſters*.

Orthodoxus.

With very good will. Wherein we haue firſt to conſider, that ſeeing there haue beene and ſhall be to the end of the world, ſome ſuch *cunning ſeducers* and *cogging companions*, as not onlie will cry out, *loe here is Chriſt, loe there is Chriſt*, but
 Maith. 24. 24.
 2. Theſ. 2. 9 10. ſhall moreover be able to effect manie *lying ſignes* and *wonders* in all *deceiueablenes* of *unrightconſnes*, among ſuch eſpeciallie

ciallie as receive not the love of the truth: this therefore verie
fittie giueth the checke to those the pillars of truth in this se- *Gal. 2.2.9.*
cure and selfeliking age. Who partlie for feare of foregoing
their good reputation among the preciser sort, as they common-
lie call them, partlie in an onely doubt of undergoing some dis-
pleasure with the higher powers, and partlie for feare of en-
dangering their proper estate in the smallest degree, can at no
hand be drawen eyther by penne, or by preaching, or by pub-
like conference to confirme that infallible truth, which (in their
hearts) they affirme concerning these vnwonted occurrents.
Yea, and (which more is) howsoever they pretend to be im-
plicatiuely infolded within that absolute number of wise-
doms seauen pillars; yet may they at no hand be procured to *Pro. 9.1.*
support this necessarie building of wisdom, so farre forth espe-
ciallie as their proper titles import: but are otherwaies wil-
ling enough that some other besides themselves should
beare the whole burden, and very well contented that any (so he
haue but a seeming shew, though no shewing substance at all)
should passe smoothlie away with his error, to the intolerable
preiudice of the truth it selfe; the irreconuerable poisoning of
manie poore people; and the fearefull hazarding of their owne
proper soules.

Pneumatomachus.

A vse worthie of obseruation: but proceed in the rest.

Orthodoxus.

Moreouer, in that so many grosse and palpable absurdities
do not only arise from this new-found *Diuinitie* (as hath bin
declared at large) but which more is, do couertlie trudge up and
downe from hand to hand, and are too careleslie entertained a-
mong the simpler sort, as necessarie, fruitfull, and most currant
conceits, to the intolerable scandalizing of manie, the high
dishonor of God, the vndoubted preiudice of that supereminent
power of Iesum Christ ouer Spirits and Diuels, to the palpable ob-
scuring of such speciall promises as more especially concerne
those speciall points, to the fearefull prophanation of prayer and
fasting, to the dreadfull endangering of the poore people of God,
to the needles confirmations of popish adiurations, Exorcizings,
and coniuings of Spirits and Diuels, to the dayly propagation of
atheisme, epicurisme, and irreligious opinions among the prophan-
er sort. This therefore may something make knowne to the

1. Tim. 4. 24.

2 Tim. 2. 15. 16

Tit. 1. 13.

Phil. 1. 27.

Tit. 1. 9.

Act. 20. 30.

1. Pet. 5. 2.

2. Cor. 13. 18.

true Ministers of Christ, how necessarily it appertaines to euery of them in their *seuerall stations*, to stirre up the gifts that are graciously bestowed vpon them, to take the *Lords part* in these holie truths, to fight together in one faith of the Gospel, to teach holisome doctrine, and to stop the *mouthes* of all the *gainesayers* how holie soeuer in any their *outward pretences*. Yea, and albeit they haue heretofore too inconsiderately affected the persons of some in an only conceit of their inherent holines, yet when-soeuer they shall hereafter perceiue any to arise among themselves, which purposely speake peruerse things to draw *disciples* after them; that then (laying aside all carnall respects) they be forthwith taken vp with an holie consideration of their owne proper places, their callings, their titles, the condition of the times, the gadding affections of people, this itching age of the world, the approaching day of the Lord, their conscionable care towards God, to his Church, to their owne soules, and more especially to that people of the Lord which peculiarly dependeth vpon them. And that also (in an only respect of these the precedent considerations) they do forthwith make apparantly known to all the world their proper abilitie, their valour, and courage in defending the *truth*, and in conuincing the aduersaries thereof, of what condition soeuer. That by such a conscionable course they may truly declare themselves to be men sanctified and prepared for the seruice of the Lord, yea and such also as *can do nothing against the truth, but for the truth*: notwithstanding any the sinister perswasions of men, or the carnall respects of this bewitching world. And this in effect for those seuerall vses which more especially concerne the publike *mislikers* of this new-found *Dinilitie*.

Lycanthropus.

Very well. Proceede now (I beseech you) to the timely unfolding of some such speciall vses, as haue a more speciall relation to the priuate *mislikers*.

Orthodoxus.

Gen. 3. 4.

2. Cor. 11. 3.

Matth. 24. 24.

1. Tim. 6. 5.

Rom. 1. 18.

With all my hart. Wherein we haue first to consider, that seeing the sound truth of this doctrine we teach, hath (in euery age of the world) bin so mightily vndermined by Sathan himselfe, and so dangerously darkened by such seducing companions, as (accompting glorie or gaine the greatest godlines) do endeouour to *withhold the veritie it selfe in unrighteousnes*, and

to

to turne the *manifest truth of God into a mysticall ye.* This *Rom. 1. 25.* therefore, it tendeth very notably (you see) to the timely commendation and comfort of all such sound harted Christians, as (notwithstanding these encountering occurrents) are not lightly carried about with euery vaine blast of deceiueable doctrines, *Eph. 4. 24.* from the sinceritie and soundnes of that sacred faith, which they *Iam. 1. 8.* firmly hold in Iesus Christ: but do rather very circumspectlie watch, most couragiously stand fast in the faith, doe valiantly quite themselves like valorous souldiers; are vnconquerable strong against principalities and powers, against the *Eph. 6. 12.* worldly gouernours, even the princes of the darkenes of this *1. Pet. 5. 8.* world, against spirituall wickednesses in the high place: yea *Phil. 1. 27. 28.* and (which more is) do euen fight together in one faith of the Gospell, not fearing the outrageous force of their aduersaries how many or how mightie soeuer, which is vndoubtedly vnto their aduersaries a token of perdition, but vnto them a signe of saluation, and that also of God.

Surely such their sound persisting in the puritie of *faith*, as it argueth no final measure of grace: so doth it free lie affoord the a singular meditation of *spirituall comfort*, so oft as they (in the midst of this reeling and wauering world) be soundly touched with the due consideration of that their settled constancie.

For consider I beseech you and tell me directly, what persons they were that were freed from those the bewitching *Inchantments*, wherewith *Pharaoh* and the *Egyptians* were so grossly deluded: but only the true *Israell of God*? *Exod. 7. 11. 12.*

Againe, who are they that do considerately foresee those seducing practises of such *miracle-mongers*, as giue men a *signe* or a *wonder* to draw them from God: but they who do circumspectlie respect the purpose of Iehouah in sending such *seducers* among the, which is only to sound and to try their sincere and faithfull cleauing to him with all their harts? *Deut. 13. 1. 2. 3.*

Againe, who were they that discerned the lying *spirit* in the mouth of *Baall* his prophets: but those only seven thousand whome the Lord (in mercie) had elected to himselfe, and called to the sincere profession of his holie name? *1. King. 22. 27. 22.*

Againe, who are they that discouer those the deceiueable *foundes* and signes of such counterfeit Christs as cry out and say, *Lo here is Christ, Lo there is Christ*: but only those saued ones, who (hauing receiued his cognizance) do heare only his voyce, *Ioh. 10. 27.*

and

and follow him whether soeuer he goeth?

Act. 8. 6.

Againe, what were they that escaped the bewitching snares of *Simon Magus*, very pestilentlie termed the great power of God: but such only as gaue an attentiuie regard to the preaching of *Phillip*, and faithfullie entertained his powerfull miracles?

Act. 13. 9.

Againe, who had an immunitie from those satanicall inticements of *Elymas the forcerer*, who mightily withstood the preaching of *Paule*, and ieducingly sought to turne *Sergius Paulus* away from the faith: but only those prudent deputies, and those prouident people, who (conscionable conuerling with *Paule* and *Barnabas*) do desire to be soundly instructed in the word of God.

Act. 13. 7.

1. Cor. 3. 3. 4.

Againe, who are mercifully deliuered from the deluding enchantments of such schismaticall teachers, as draw men into factious courses: but they only that receiue not the word with respect of persons?

2. Cor. 11. 2.

2. Cor. 13. 8.

Againe, who are they that are sincerely preserved and checrefullie presented chaste virgins to *Christ*: but such onely as are not seduced with serpentine sleights, but can and doe prouidently perceiue the legerdemaines of those cunning-catching companions, who cunningly transforme themselves as if they were the *Apostles* of *Christ*?

Reuel. 13. 13. 14

Phil. 4. 3.

Reuel. 2. 5. and

13. 8.

Againe, who are they that are not spiritually entrapped with the deceiueable signes and wonders, which the second Beast hath power to worke vpon earth: but such onely as (being wise to number the name of the Beast) haue their own names assuredly written in the booke of life?

Tertul. contra

Marcion. lib. 3.

Matth. 24. 24

Thus then these holie mislikers of this new found Diuillitie (who accompt the faith of miracles to be but rash and uncertaine) they plainly perceiue (by all the premisses) their happy condition in *Iesus Christ*: and may assuredly comfort their soules in this their immoueable constancie, notwithstanding the daily contemplation of such strange signes and wonders, as (if it were possible) are able to deceiue the verie elect.

Pneumatomachus.

This sir (I assure you) is a comfortable vse: but proceed in the rest I beseech you.

Orthodoxus.

Moreover, in that the holie mislikers of this new found trade

trade of *Diuilltie*, haue found themselves (notwithstanding *Satan* his fundrie sleights of *legerdemaine*) to remaine sincerely and immutably *constant* in their holy profession: surely the timely consideratiō of this so singular a mercie in *Iesus Christ*, should stirre vp their hearts vnto a dutifull thankfulness to *God* for the same: Yea, and it should make them to testifie such speciall fauour, both in labouring earnestly the hoped saluation of the rest of their brethren; by *hauiing a mutual compassion* upon some, and othersome againe by *sauing with feare, in pulling them violently from out of the fire*. That being by this meanes recovered, they may conſcionable confesse their holie conuerſion, and therewithall be brought not only to present all those their *unprinuiledged bookes* (concerning this curious craft) to the *publike Magistrate*, to bee sacrificed forthwith in the fire: but also euen ioynely and couragiously to encounter with *Satan* himselfe, or any *his Serpentine ymps*, for the speedie suppressing of all such *seducing courses*, as our *miracle-mongers* doe hourly imagine, and (with *flattering speeches*) doe purposely plot to *deceiue the hearts of the simple*. Iude. 22. 23.

Briefly, let them vndoubtedly assure themselves, that by such an happie conuerſion of these their poore *seduced brethren*, thus straggling aside from the way, they shall not only *ſaue a soule, and couer the multitude of sinnes*: but (which more is) they may (in hauiing this learning, and in knowing the deepnes of *Satan* concerning these mytticall matters) very assuredly expect (with patience) their happie coronation with *Christ* in the *ceſtiall throne*. And thus much in effect for the *holie vses of this doctrine*, whether they concerne the *Lord* himselfe, or his *creatures*. A. 7. 19. 18. 19.

Lycanthropus.

These *vses* they are euery way so pertinent, and so consonant to the substance of the *doctrine* it selfe, as none but the headie and obſtinate who (hauiing with a ſetled pertinacie euen secretly and finally deuoted themselves to their selfe-conceit) will any waies mislike or impugne the same. But what saith *Exorcistes* vnto them? Rom. 16. 17. 18.

Exorcistes.

I neither could, nor would willingly be opposite to them, especially if the *Doctrine* it selfe, from whence they are drawne

drawne, were so currantly found, as Master *Orthodoxus* and the rest would beare me in hand.

Howbeit (notwithstanding any thing hitherto heard) I am, and must still be in the selfe same *opinion* I was in at the first. For if none (in these daies) be *essentially possessed of Satan*, do tel me (I pray you) how we are to esteeme of such extraordinarie *actions* or *passions*, as do eftsoones befall to sundrie distressed persons?

Orthodoxus.

I will simplie tell you what my owne selfe suppose them to be, and how also I would haue your selfe and all others accompt of such accidents.

First, such extraordinarie and vnwonted occurrents may eftsoones appeare, and be practised by meere *consoning collusions*, and craftie conueiances of *legerdemaine*. Yea, and these counterfeite *actions* or *passions* may also bee broached, either by the only pretended *Demoniacke* himselfe (as did the *dissembling caitife*, who consoned that reuerend father Master *Fox*) without the assistance of any other besides: or else such extraordinarie actions they may be effected by the ioynt assistance, helpe and direction of some *craftie confederate*, conioyned with that the aforesaid pretended *Demoniacke*, in the couert dispatch of those his counterfeit *prankes*. Of this kinde of *Demoniackes*, the world hath been successefully pestered in euey age since the *Primitive Church*: and therefore no wonder at all though now (in these daies) some certaine persons should likewise depart from the faith, giuing heede to spirits of error, and to doctrines of *Diuels*.

Sometimes againe the pretended *Demoniacke* may (in deed and in truth) be easily drawn to belecue that he is (without doubt) *essentially possessed of Satan*, when there is no such matter at all, he hauing onely (at vnwares to himselfe) and by some *paltrie Priest* or cunning *Impostor*) beene before verie grossly abused; partly by *Patheticall* and circumuentering perswasions, and partly also by some intoxicated perfume, some filthie confection or potion. The which bewitching forceries doe so strangely disorder the poore *Patients body*, his *minde* it selfe with all the powers and faculties concerning them both: as (for the present) the very *beholders* themselves are easily perswaded (with the people of *Samaria*) to beleue

1. *Tim.* 4. 1.

2. *Tim.* 3. 1. 2. 3.

4. 5. 6. 7. 8. 9.

2. *Pet.* 2. 3. 4.

Jud. 1. 18. 19.

Act. 8. 9.

beleene that the partie (in deed) is essentially possessed. Yea and (which more is) the very Exorcist himselfe (who pretendeth and vndertaketh the supposed dispossession of this newly supposed *Demoniacke*) he may also very easily beare the beholders in hand, that he is vndoubtedly some mightie *Magnifico* in this new-found trade of *Diuinitie*, and make them thus to crie out frō the least to the most; Doubtlesse this man is the great power of God. Of this kind of *Demoniackes*, as also of that the intoxicated potion it selfe: the Iesuiticall Exorcists (in their Exorcising pamphlets) they affoord vs sundry examples.

Aff. 8. 9. 10.

Aff. 8. 9. 10.

Thirdly these extraordinarie and vnwonted occurrents, they may and doe also effloones arise from meere naturall causes, namely, from *Mania*, from *Melancholy*, from *Lunacy*, from *Furie*, from the *Phrensie*, from the *Epilepsie*, from the *Mother*, from *Convulsions*, *obstructions*, and sundry such other vnnaturall accidents, as we haue effloones declared in our former discourses.

By the vnwontednes and efficacie of which vnnaturall infirmities, the minde it selfe (being mightily disordered before by means of the *Phantasie*) doth easily resolue that some extraordinarie operations of Satan doe mightilie dis-temper his natural constitution, and strangely afflict the same in euery part. Of this kind of extraordinarie actions or passions very many but lately departed this life, and many yet liuing haue oftentimes had an experience: yea and the best vse you may possibly make of all those your eight supposed *Demoniackes* (more especially of your newly pretended Patients sprong vp in *Cheshire* of late) is only this. Namely, that the excesse of *melancholy*, or some other disordered humour, did (for the present) disorder their bodies, according to the approued iudgement of learned Physicians, concerning especially the boye at *Northwich*.

By the view of the Physician his Bill, wee perceived that his iudgement concerning the boy, was onlie an excuse of some melancholie.

Lastly, the *Diuell* (being alwaies desirous to worke (among the deare children of God) the greatest disturbance that may be, and finding withall some such lewd disposed person as is naturally enclined to all manner of knaueries) he taketh the oportunitie of so fit a subiect, and worketh so cunningly vpon the corruption of that lewd persons nature, as the partie himselfe is easily brought to beleene, and to beare others also in hand, that he is (in deede and in truth) essentially possessed.

sed of Satan. Yea, and (which more is) the said *ungratious body* (partly for *gaine*, partly for *glory*, and partly also in an *affected desire* to be deemed *terrible* to others about him) he doth from thence forth very willingly endeavour himselfe to *speake* and to *act* some such strange and vnwonted *acts*, as the like were neuer espied in him before. By which his *villanous practises*, the silly *beholders* (surprised before with an inveterate opinion of *Demoniacall possessions*) are easily brought to intertaine for infallible truth, that the *partie* is (in deed) *essentiallie* possessed with some *Spirit* or *Dinell*. Of this kinde of *Demoniakes*, we haue often *experience* in euery age: and the coufoning of good Matter *Foxe* doth plainly confirme.

By the *premisses* then you may plainly perceiue, that the supposed strange *actions* or *passions*, in any such fallie pretended *Demoniakes*, they may, and are also eftswoones effected without any *supernaturall power* of a *Dinell*: and therefore you neede not so easilie be ledde to conceiue of those matters in such sort as you doe, but ought rather to examine the *causes* themselues with the *sundrie occasions* and *seuerall circumstances* of persons, of times, and of places with other *occurrences*: that thereby you may more soundly be able to determine thereof.

Lycanthropus.

Surely sir (these *Cautions* and *considerations* being duely obserued) there could not possibly be such *contrarietie* of *opinions* concerning these matters, as now are rashly broached abroad to the intolerable disturbance of the *Peace* of the *Church*. But what saith *Exorcistes* to all these matters?

Exorcistes.

I say and hold (as before) that there are *essentiall possessions* of *Spirits* and *Dinels* in these daies of the *Gospell*: and that *sole prayer* and *fasting* is a *perpetuall ordinance* established by *Christ*, for the powerfull expelling of *Spirits* and *Dinels* to the end of the world.

Physiologus.

Master *Orthodoxus*, our endeavour to do the man good, I perceiue is vtterly lost. And therefore, I deeme it a very direct and conuenient *course* to extract a *summarie* of all our *precedent discourses* into *seuerall Questions*: that so the matter it selfe (being *vniuersally* looked into) it may in some better order

der of conference be either soundly answered, or syncerely yeelded vnto.

Orthodoxus.

Ilike very well of your motion, and will therefore accordingly put downe the *seuerall Questions* in this following order.

1 *Whether now (in this last age of the world) there be essentiall possessions and dispossessions of Diuels?*

2 *Whether sole Prayer and Fasting be an vndoubted true ordinance of Christ, for the powerfull expelling of Diuels to the ende of the world?*

3 *Whether (if any be truely dispossessed by sole prayer and fasting) that selfesame dispossession be not indeed a miraculous worke?*

4 *Whether the working of miracles be yet still in vse in these daies of the Gospell?*

Behold *Exorcistes*? these *Questions* (you see) they fully containe the whole scope of our conference: doe take them therefore to your fauourits, that they and your selfe may more soundly consider vpon them.

Exorcistes.

Your questions sir, they haue been viewed, and reviewed, by a graue and reuerend Preacher, who saith they be *frivolous*; vnworthie the consideration of any, and such as hee scorned to answer.

Orthodoxus.

If the man be so graue and so reuerend as you beare vs in hand: we wonder he would euer affoord an answer so answerles. For (howsoeuer his *Seraphicall* skill had soared at too loftie a pitch to stoop to a flie) yet surelie we expected better measure from the man, in an onelie regard of his *grauitie*. Howbeit, consider by the way what a deadlie blow his *answerelesse* answer doth giue to whatsoeuer you hold? Nameilie, that his and your owne opinion (concerning these matters) it is but a *frivolous opinion* vnworthie of consideration; yea, and such as anie graue or reuerend person would scorne to answer. For doe not these our forenamed questions *implicatiuely* containe the very body it selfe, with the marrow and bowels of that which your selfe doe hold and practise? But what? doe you hold indeed such *phantasticall*
and

and idle conceits, as are meere frivolous, vnworthie the consideration of any, and such as a wise man would scorne to answer. If wise men should scorne to answer such frivolous matters: what wisdom (I pray you) in those that doe hold (with tooth and nayle) such frivolous fooleries, as that for the patronizing thereof, they will lie at their liues in prison? Well, we craue an answer, we expect an answer, and therefore doe vrge them (I pray you) to reeld vs an answer eyther one way or other.

Exorcistes.

Sir, I will take vp your questions, and acquaint them with whatsoeuer you haue said concerning these matters.

Orthodoxus.

Doe so (I pray you) and in the meane time you shall not want the assistance of our earnest and hartiest prayers to God, for his heauenlic illumination in these and all other things els, which may anie waies make for the glorie of his name, the good of his Church, and the cuerlasting consolation of your owne soules: And so for this present wee take our leaues.

Lycanthropus.

Sir, wee are all highlie beholding vnto you for this your *Christian care*: and greatlie bound to pray and praise God for your happie continuance,

Orthodoxus.

Well, the Lord make vs all wise to saluation, and so guide vs with his gracious spirit, as we may all speake one thing, and that there be no dissentions among vs: but that wee may be all knit soundlie together in one minde, and one iudgement, and mutualie expect with patience, the houre of our happie coronation in Iesus Christ.

Physiologus.

Reuel. 22. 20.

So be it: euen so Lord Iesu. Amen.

The end of this second Conference.



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Μὴν τοῦ Διὸς δέξαι.

So be it.

Gentle Reader, so many faults in the printing as came to our remembrance, we pray thee correct as followeth: the rest (if any arise) we referre to thy fauourable correction.

*Pag. 73. lin. 11. for happlie, reade happen. pag. 85. for simplie, reade simple.
pag. 88. lin. 20. for now eithier, reade none other. p. 91. lin. 15. for eithier, reade euer.
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